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RESERVE
STORAGE

THE MISSIONARY HERALD

VOLUME LXXI.—NUMBER 8

AUGUST, 1875

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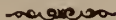
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INNSBRUCK.

THE
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INNSBRUCK AND THE TYROL.

INNSBRUCK, one of the most charming cities of Central Europe, is the capital of the Province of Tyrol. It has a population of about sixteen thousand. Its name is derived from the river on which it is situated. A museum, theater, historic churches, cloisters and castles, good mountain air, the finest scenery in the Austrian Alps, comfortable hotels, and the fact that it is on the main line of communication between Germany and Italy, make it a favorite resort for tourists from all lands.

Tyrol. The Province of Tyrol has belonged, with the exception of about four years (1805–1809), to the house of the Hapsburgs, since 1363. It has a population of over eight hundred thousand, more than a fourth of whom are Italians. One third of its whole area, of eleven thousand square miles, lies above the reach of human industry in the realm of glaciers and eternal snow. Another third is claimed by the forests. From the small remainder the economical, and generally industrious inhabitants, get their scanty living.

Religion. In religion the country is Roman Catholic through and through. But a single Protestant church exists in the entire province, and that is on a remote border, by the lake of Constance, where the reformer Huss “witnessed a good confession.” A Jewish “Gemeinde” is also tolerated in this same somewhat demoralized (?) manufacturing district. Protestantism has never, in fact, gained any permanent foothold in Tyrol. During the Reformation, the government at Innsbruck for a time wavered, and the sweet hymns of Luther began to find access to these mountain homes. But a confederation of nobles, on the plea of danger to the Constitution, with iron heels stamped out the so-called heresy. The edict of toleration by Joseph II., in 1781, was not even published in Tyrol. Again in 1815, when citizens’ rights were conceded to the Protestants equally with the Roman Catholics of the empire, the law remained inoperative here; and to this day it is practically impossible for Protestants fully to enjoy in this province even the few privileges that are allowed them by the general government of the land.

Less than forty years ago a little community in one of the valleys, to whom had come, in some mysterious way, the truth as it is in Jesus, withdrew from

the Romish church and sought for recognition as Protestants, under the laws. They suffered, in consequence, fearful persecution at the hands of the priests. They were refused the right to contract marriages. Their dead they must bury under police surveillance, in the fields or forests. They were derided from the pulpit, and their neighbors were warned against them. If their children attended the schools, they were separated from the other children, as though there was a moral contagion in their very presence. A direct appeal to the Emperor of Austria was unheeded. At last, after eleven years of most heroic Christian endurance, they left their native land, — a company of from four to five hundred persons, — and found a refuge in Silesia, where Frederic William III. of Prussia granted them a tract of country belonging to his own estate, which, in pathetic remembrance of their former home, they named "Zillerthal." In 1851 there were about three thousand Romish priests in active service in Tyrol, besides a thousand monks. The number of cloisters was fifty-eight, and of nunneries seventy.

Does this country need the Gospel? If it were a matter of denominations merely, nothing further need be said. If it were a question concerning Roman Catholicism as it exists under the shadow of our own churches in America, not so much would need to be said. But in Tyrol this system of religion has reached its highest bloom, and it is an appalling development of superstition and false religion, such as the world has rarely presented. The country is literally full of horrible, idolatrous images, — in the fields, on the streets, in the stores and dwellings, — and men burn incense to them as in the evil days of Israel. Mary and the Church everywhere take precedence of the Bible and Christ. The Scriptures do not exist except in the form of mutilated portions of Scripture history, prepared for use in schools. Attending mass, counting beads, and the thoughtless repetition of *pater nosters*, are trusted in for salvation. In short, the Romish Church here, instead of being the means of bringing spiritual life and quickening to the people, has fastened itself like a huge vampire upon them, and is sucking dry all the springs of moral freedom and spiritual desire, which are the heritage of those made in the image of God.

What has been done. Little or nothing has been hitherto attempted for this people, simply for the reason that they would not endure any interference with what they are accustomed to call their "unity of faith." Infidelity alone has sought to breast this torrent of ecclesiasticism, and it has, alas, made fearful progress. Rather, infidelity has been the baneful result of the letting in of light upon this gigantic structure of superstition, and thousands have here already said to themselves, "If this be Christianity, then I want it not!" With the exception of the efforts of a single colporter of the British and Foreign Bible Society, all societies for evangelization had kept quite clear of the field until the missionaries of the American Board went there in the spring of 1874. What has been done since then, has been noticed from time to time in the Herald.

The brethren seem to have proceeded with great quietness and caution. They have apparently sought to govern themselves in all their actions by the spirit and example of Christ. They have avoided everything like denunciation; aimed to stir up no controversy; but simply, with due respect to the laws of the land and the prejudices of those who are opposed to them, to do what good

they could, in any direction that offered. In addition to weekly meetings held in their own dwelling, and attended only by those especially invited, two colporters have been employed to circulate the Scriptures. These men, laboring with the formal permission of the law, have sold, in the last six and a half months, about two thousand three hundred Bibles and Testaments. Indeed their success shows what the great need of this dark land at present is. The hunger for the truth is one of the Providential indications which must not be neglected.

Hindrances. In the meantime this work has not gone on without meeting obstacles. These, however, come not from the people nor from the government, but solely from the priests. The principal newspaper organ of the Romish Church in Innsbruck has bristled with letters of remonstrance from them against the circulation of God's Word. The colporters have been followed for days at a time by priests, and policemen instigated by them, for the purpose of detecting them in any trivial, technical violation of the law, in selling books directly, without going through the form of taking subscriptions for them as required. Three times they have been cited before the courts on charges having such an origin and such a basis. And saddest of all, a colporter of the Bible Society, a true and faithful Christian, and the only colleague of the missionaries in this good work, has been murdered under circumstances which lead to the belief that it was on account of the business in which he was engaged. At least a priest has justified, from his pulpit (as we are informed), his taking off, — pronouncing it the righteous judgment of God upon him.

But still the work goes on, and in addition to the surprisingly numerous sales of Bibles and Testaments, a spirit of inquiry is springing up, which, if properly directed, promises the best results. A Roman Catholic in Kraslberg, who had bought a Bible, wrote a letter to one of the papers advising others to do the same, and declaring that the opposition of the priests to such a book was their own greatest condemnation. And the last time a colporter was cited to appear before the authorities to answer the charges of the priests, he was not only let off without reprimand, but the chief of police bought a Testament of the persecuted man, to read, for himself, what all this might be about.

MISSIONS IN INDIA.

AN article of great value, on "Indian Missions," appeared in the April number of the London "Quarterly Review," based upon several recent publications, heading the list of which is a "*Statement exhibiting the Moral and Material Progress and Condition of India during the year 1871-72: Presented to Parliament by Her Majesty's Secretary of State for India, and ordered by the House of Commons to be printed.*" Space can hardly be taken in the Missionary Herald for so full an abstract of the article, or so extended extracts from it, as readers might be glad to see, but some of its more important statements will be given.

The first point presented is the peculiar relation in which England stands towards India, and the obvious duty of the English, as a Christian people, to care for not only the material, but the moral and spiritual welfare of the vast population there brought under English rule. The great difficulties of this necessary

Christian work are alluded to, — perhaps “the most difficult work in which the Christian church has ever been engaged,” — and it is well said: “There is one difficulty less now than in the days when Christian missions were first introduced into India. The opposition of the Indian government has disappeared.”

Of one obstacle to the progress of Christianity, little thought of by many, it is said: “On comparing the relative strength of the various obstacles to the regeneration of India that appear to exist, we are inclined to regard as the most formidable a pernicious influence, of the very existence of which many persons who are interested in this question are scarcely aware. We mean the influence of the Hindoo philosophies on the national character, — the influence of those philosophies in fostering, if not causing, the dreaminess and apathy of that character.” Respecting another difficulty, often supposed to be very serious, it is encouraging to find such statements as these in an article so able and well considered: “The divisions and differences of opinion prevailing amongst Christians in India do not appear to us to impede the spread of Christianity in so considerable a degree as has sometimes been supposed. ‘The Protestant missions of India, Burmah, and Ceylon, are carried on,’ the ‘Blue-book’ states, ‘by thirty-five missionary societies, in addition to local agencies; and now employ the services of 606 foreign missionaries, of whom 551 are ordained.’ It might naturally be supposed that the spectacle of so divided a Christianity would deter, rather than attract, inquiring Hindoos; and that any multiplication of the number of missionaries under such circumstances would be an increase of weakness, rather than of strength. Facts, however, are not in accordance with this supposition. . . . In everything which, according to Hindoo notions, constitutes a religion, the religion of all Protestant missionaries appears to the Hindoos to be one and the same.” . . . This representation has been remarkably confirmed by the testimony of the Indian government itself. It says: “This large body of European and American missionaries, settled in India, bring their various moral influences to bear upon the country with the greater force, because they act together with a compactness which is but little understood. Though belonging to various denominations of Christians, yet from the nature of their work, their isolated position, and their long experience, they have been led to think rather of the numerous questions on which they agree, than of those on which they differ; and they coöperate heartily together. Localities are divided among them by friendly arrangements, and with few exceptions it is a fixed rule among them that they will not interfere with each other’s converts and each other’s spheres of duty.”

With reference to the results of missionary effort in India, the “Review” states: “The evils, which a certain class of persons once predicted would follow from any attempt that might be made to propagate Christianity in India, have been proved by the event to be imaginary. It must also be admitted that the speedy and glorious successes, which another class of persons anticipated, have not been realized. It may well be, however, that the results which have been accomplished, though short of what was anticipated, and still further short of what was desired, are of such a nature as to furnish abundant encouragement to the friends of the work to go forward. . . . Dr. W. W. Hunter, the head of the Indian statistical department, says in his work on Orissa: ‘It seems to me that no impartial observer can learn for himself the interior details of any mis-

sonary settlement in India (to whatever form of Christianity it belongs), without a feeling of indignation against the tone which some men of letters adopt towards Christian missions.' . . . A considerable change in the feelings with which Indian missions are regarded has recently taken place. The emphatic testimony of the Indian government in their favor has already produced a marked effect on the public mind, an instance of which is apparent even in an article on 'Christian Missions' in a recent number of the 'Westminster Review,' in which the writer, whilst disparaging missions in general, goes so far as to admit that the results of the Indian missions 'constitute the most brilliant page in the whole history of our missionary enterprise.'

"The number of converts in connection with the various Protestant missions in India, as ascertained by the statistical returns to which we have referred, is much greater than it was expected to be. When the results of this religious census were made known, it is hard to say whether the friends of missions or their enemies were most surprised. The total number of native Protestant Christians in 1871 was found to be 318,363; of whom 78,494 were communicants; the number of native ordained ministers was 381; and the amount of money contributed by native Christians alone for religious and charitable purposes was £15,912. What is still more remarkable is the rapidity and steadfastness of the ratio of increase. During the ten years previous to 1861, the rate of increase was 53 per cent. During the ten years previous to 1871, the rate of increase rose to 61 per cent. During this last period of ten years, the increase in the number of converts amounted to no fewer than 85,430 souls in India proper alone."

But the results of missionary labors are by no means fully brought to view by the statistics of Christian churches and communities. The "Review" well states: "Indian missionaries are not only preachers, pastors, and educators; they also contribute to the enlightenment of the country by their literary labors. 'No body of men [says the Indian government] pays greater attention to the study of the native languages than the Indian missionaries. With several missionary societies (as with the Indian government) it is a rule that the younger missionaries shall pass a series of examinations in the vernacular of the district in which they reside; and the general practice has been, that all who have to deal with natives who do not know English, shall seek a high proficiency in these vernaculars. The result is too remarkable to be overlooked. The missionaries, as a body, know the natives of India well; they have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India, and in several other dialects. They are the compilers of several dictionaries and grammars; they have written important works on the native classics and the systems of philosophy; and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen.'

"It may be added, that five rude languages, not previously committed to writing, — the very existence of which was generally unknown, — have within the last few years been mastered by Indian missionaries; and that the literary life of the tribes speaking those languages has now commenced, by the publication and circulation amongst them of Christian books. . . .

"The mission presses in India are numerous and remarkably active. There

are twenty-five of those presses at present at work, and during the last ten years they have printed and published three thousand four hundred and ten separate works, in thirty-one languages, including English. The total number of copies of school-books printed at these presses during this period, was over two millions, of tracts nearly six millions, of Christian books nearly three millions, of portions of Scripture more than a million and a quarter, of entire Bibles thirty-one thousand."

The happy influence of medical missions, zenana missions, and mission schools are dwelt upon. "The missionaries have zealously and successfully labored, not only to win converts, but to improve the intellectual condition of the converts and their children. In addition to 40,315 pupils, as already mentioned, in Anglo-vernacular schools and colleges, the number of boys taught in purely vernacular schools, attended chiefly by Christian children of the poorer classes, is 66,239; and notwithstanding the peculiar difficulties that stand in the way of female education in India, — difficulties which operate even amongst the poorer classes, and which have not yet ceased to be felt even amongst the native Christians themselves, — the number of girls in the various mission schools, chiefly children of converts, is no less than 29,016." . . .

"As a rule, Indian missionaries have shown themselves almost equally zealous for the improvement of the temporal condition of their people as for their intellectual improvement, though this is a department of things with which statistical tables cannot deal. Where the people who have become Christians were already educated and civilized, the missionary has set himself to supply the things that were lacking, by promoting amongst them moral, social, and domestic reforms, giving them a higher idea of their capabilities and duties, even with respect to the present life, endeavoring to knock off the fetters by which their intellects were bound, and thus opening before them an unlimited prospect of improvement and progress. In particular he has set himself to improve the condition of the female portion of the new Christian community. . . . If any person has had the opportunity of visiting any of the mission stations in the rural districts, especially where the people were formerly in a low social condition; if he has had the opportunity of seeing villages where all, or nearly all, the people have become Christians, and where it has been possible, in consequence, for Christian ideas of things to acquire a public manifestation; if he has compared the Christian villages with villages in the neighborhood inhabited by people of the same castes and classes who have not become Christians, he cannot but have been struck with the fact that the Christian village is greatly superior to the non-Christian village, in cleanliness and order, in signs of comfort and marks of progress.

"To assert that the native Christians are no better, still more to assert that they are worse, than heathens, may reasonably be concluded to be a calumny. We are not left, however, to the evidence of those who are supposed to be interested parties, or to probable inference from facts. The hostile testimony of one portion of English people who have been in India is rebutted by the favorable testimony of another and better informed portion. . . . Some persons of the very highest position, such as Lord Lawrence, governor-general of India, Sir Bartle Frere, governor of Bombay, and Lord Napier and Ettrick, governor of Madras, whose names carry weight wherever they are known, have borne dis-

tinct, emphatic testimony, in this country itself, to the reality of the work they saw done in India, and the reality, in the main, of the Christianity of the native converts. It may be said, indeed, that the higher the position occupied by any Englishman in India, and the wider his experience, the more decidedly favorable has been the testimony he has borne.

“The indirect results of Indian missions have never been more highly estimated than by the Indian government itself. The ‘Blue-book,’ after treating of the number of converts, says: ‘But the missionaries in India hold the opinion that the winning of these converts, whether in the cities or in the open country, is but a small portion of the beneficial results which have sprung from their labors. . . . This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India, and experienced officers of the government; and has been emphatically indorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion upon the matter, the government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of these six hundred missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.’ This testimony of the Indian government to the importance and value of the indirect results of Indian missions is one of the most remarkable facts that can claim to have a place in missionary history.”

The article from which these passages (too many, perhaps, for the Herald, yet for many reasons too few) have been taken, closes thus: “We regard with special interest, but also with special anxiety, the progress which the native church that has been planted in some districts in India is making towards maturity. It is already distinguished for docility and liberality, but we should wish to see it, on the one hand, freer from inherited faults and failings, and on the other, more self-reliant, more progressive, more comprehensive, extending itself with equal zeal and rapidity amongst the higher and the lower classes. At present too large a proportion of the native converts belong to the lower classes and the aboriginal tribes. We trust that ere long this defect will be remedied, and that the blessings which flow from the religion of the Lord of all will not much longer be restricted, as hitherto has too much been the case, to the poorer classes, and to the members of a few castes out of many, but may become the common property and the uniting bond of all classes and castes, bringing all hearts into subjection to the beneficent dominion of Christ, purifying every portion of society, and infusing new vigor into every variety of life. What a grand future India, with her teeming population and her high intellectual gifts, might expect to see, if she would only give up her dreams, her caste exclusiveness, and the moral cowardice which so often keeps her from acting up to her convictions, and were to submit herself unreservedly to the dominion of the truth! Such a result would prove a source of blessings of incalculable value, not only to India, but to all Asia and the world.”

TRIBUTE TO A VETERAN WORKER.

AFTER forty years of active service in the missionary field, Dr. Schneider returned from the United States, late in the year 1873, to aid the over-worked brethren at Marsovan, Turkey. He went because younger men could not be secured for that important position. As we looked upon his gray hairs and thought of those forty years of labor, — at Broosa, Aintab, and other points, — it seemed quite too bad that such a veteran should feel called upon to resume the cares and burdens of the missionary life. We could not ask him to go, but we could not refuse his free offer of service. The following statement from one of his associates at Marsovan will show how earnestly and faithfully this venerable servant of Christ renewed the labors of his youth. Our readers will not be surprised to learn that these labors, though most timely and useful, have been too much for him at his advanced age, and that he is now obliged to rest for a season. He will certainly have a large place in the sympathies and prayers of all the friends of missions.

Mr. Leonard wrote, in April last:—

“Dr. Schneider came here a year ago. He assisted in the long and thorough examination of candidates for admission to the Seminary, in regard to their abilities, attainments, piety, and poverty, or need of pecuniary aid, — for all these matters have to be sifted before we get through. Then he began his lessons and lectures, and sometimes preached on the Sabbath. Having free command of the Turkish language, and making extensive use of material already in hand, he trod a familiar path and was able to fill an important gap. His prudent counsels in our station meetings, where plans and measures are discussed and determined upon, were of great value. After the Seminary was opened for its long eight months’ term, and while some of the students were yet detained by floods and famine, Dr. S. took up a course of lessons outside of the regular curriculum, but of great use to the students of both classes, namely, a critical study of Osmanlee-Turkish, in the use of Mr. Herrick’s ‘Commentary on the Gospels.’ I attended several of the recitations, partly as a trustee and partly as a scholar, and I am sure I know of no missionary, except the author of the Commentary himself, who could have led those students through the analysis and synthesis of the Turkish text, tracing out words to their roots and original force and meaning, so completely as did Dr. Schneider. Then followed the regular lessons, one almost daily, and sometimes two, concerning which I have never heard any word of dissatisfaction, — which is saying considerable for a high school in any country. The good influence of the Doctor’s exhortations and prayers in the Seminary, and of an occasional sermon before the large congregation, as well as the uniformly gracious influence of his presence in our missionary prayer-meetings and social gatherings, furnishes additional cause for gratitude. His ability to converse in the Greek language helped make the Greek students feel at home, although he was not able to give them lessons.

“I intended to add a word in regard to Mrs. Schneider’s very unremitting and useful labors here, but space and time fail me.”

THE CENTRAL TURKEY COLLEGE.

THE following statement is made for the information of those who are interested in the establishment of the College at Aintab, in Central Turkey.

The Preparatory Department of the College was regularly opened in 1874, and placed under the care of Prof. Alexander H. Bezjian. Fifteen promising young men have been in course of preparation during the year for a full college course. Prof. H. Lee Norris, of the Medical Department, has been at Aintab during the past winter, engaged in the study of the Turkish language and in the practice of medicine. His practice has been large, and he is confident that the medical department of the institution will be looked upon with great favor by all classes of the people in Central Turkey, and will be a source of great blessing to the hundreds of thousands who are now destitute of all proper medical aid.

On the 3d of December, 1874, the people of Aintab paid the last installment of their subscription for the College. The entire sum which they have raised, thus far, is 160,000 piasters, or \$7,050, in gold. Considering their great poverty, this is justly considered a large sum for them to give; \$20,500 has been contributed in England to this College, and Mr. Trowbridge has secured, in donations and subscriptions, \$17,993.41 in this country, beside several hundred dollars for the Azariah Smith Memorial Hall, at Aintab. Members of Sabbath-schools in America have given \$2,586.02 for the first college building. The work on the new building is already begun, under the direction of Rev. L. H. Adams, missionary of the A. B. C. F. M. in Central Turkey. That building stands on a valuable site, which was presented to the College by Taha Effendi, a wealthy Moslem of Aintab.

It is now proposed to endow three professorships in this College, to be named as follows:—

1. The *Woolsey Professorship of Physical Science*. This professorship is named in honor of the worthy and widely-known Ex-president of Yale College, Dr. Woolsey:

2. The *William Goodell Professorship of Ancient and Modern Languages*. The name of Goodell is one that has long been held in high esteem by all friends of missions, both in the United States and in England. Such a monument to commemorate that name is considered most appropriate and well deserved, and it is hoped that many of the former friends of Dr. Goodell will be glad to make special contributions to this object.

3. The *Rufus Anderson Professorship of Intellectual and Moral Philosophy*. All the friends of Dr. Anderson and of the College will rejoice that his name is thus to be connected permanently with this institution. Three thousand seven hundred and fifty dollars have already been subscribed for this professorship. Sixteen thousand dollars are needed for each one of these professorships. When this amount is secured the College will be on a firm financial basis.

The recent reports from Turkey are of the most hopeful character. The pressing demand now is for a few well-educated, native, *Christian* men to take the lead in the work of reformation; and the object of the Central Turkey College is to furnish such a class of men. We commend this enterprise to persons of large means, who are considering how they may best use their wealth for

the establishment of the Redeemer's kingdom. Communications in regard to the College should be addressed to Rev. T. C. Trowbridge, Rooms A. B. C. F. M., Congregational House, Boston, Mass.

THE TREASURY — DISHEARTENING PROSPECTS.

A STATEMENT was published in the July Herald, prepared by the Treasurer of the Board, which made it plain that the financial outlook was by no means encouraging, and that immediate effort, in a spirit of entire and prayerful consecration, was called for from all friends of the Board, to prevent serious embarrassment. Of course it is impossible at any time to tell *precisely* what the calls upon the Treasury for three months to come may be. The cost of exchange upon all remittances abroad, varying with the price of gold, is, and has been for months past, much greater than was estimated at the beginning of the year, and by so much increases the expense, in currency, of all foreign operations.

One month (June) of the three with reference to which the needs were estimated in the statement here referred to has passed, and the receipts, instead of being largely in advance of those in June, 1874, fell largely below those. The total for June this year was only \$24,024.53, against \$35,926.94 last year! The Treasurer's present estimate is that, in order to close the financial year without a debt, not less than \$185,000 must be received from the churches (in donations and legacies), during the two remaining months, July and August! The debt, at the end of the year, will be not less than the sum by which receipts shall fall short of this amount. Yet last year, though great effort was made to secure as much as possible, the receipts for these two months were less than \$143,000, and in 1873, they were only \$108,358!

The prospect is surely one that may well occasion grave solicitude. The Committee have done all that they thought they could safely do to keep expenses down. Their appropriations for the year were somewhat below the sum named as necessary at the last annual meeting; yet it was early announced that to carry on the work with a good measure of efficiency, and pay off the debt with which the year commenced, an income of something more than \$525,000 would be needed. The receipts so far, up to July 1, have been only \$329,053.54.

Thus the case stands, and thus it must be left before the minds and upon the hearts of those who love the cause of Christ and long for the salvation of the world for which he died. It is not yet too late to avert impending dangers, but *immediate* action, by pastors, churches, and individual Christians, is of the utmost importance. May none be found now to wait for others, but each strive to meet his individual responsibility, constrained by "the love of Christ."

MISSIONS OF THE BOARD.

Western Turkey Mission.

REPORTS for the last year have been received from most of the stations of this

mission, as presented at the meeting of the mission in May, and from some of them passages have been selected for publication in the Herald.

REACTIONARY POLICY OF THE GOVERNMENT.

In regard to the present attitude of the Turkish government towards the missionary work, the Constantinople report states:—

“The proofs of a reactionary policy on the part of the government have been numerous and decided. Vexatious annoyances in the matter of book distribution, and otherwise, have been followed by endless delays in giving redress when this has been demanded. Permission to print the Turkish Scriptures has not been formally refused, and has been repeatedly promised, but the efforts of the English Ambassador and the American Minister, continued through an entire year, have but just succeeded in obtaining an order from the Minister of Foreign Affairs, which it is hoped will now secure it from the Bureau of the Press.

“Persecution, in the cases of Mustapha and his family, of Marash, and of the Ansariyeh converts, conscripted as soldiers, has been partially checked; but the animus of the government, and its fear of missionary influence upon Moslems, have been clearly shown. It was openly declared, as we learn on unquestionable authority, by the late Grand Vizier, that conversions from Moham-medanism must be an impossibility under a government that rests upon a Moham-medan basis.”

RELIGIOUS PROSPECTS.

The same report says:—

“The fear of consequences from the action of the government at present effectually suppresses all signs of a spirit of inquiry among Turks. Copies of portions of the Scriptures, however, continue to be sold, and the movements going on among other communities, added to which is the example of Christian benevolence in sending aid from abroad to save thousands of Moslems from starvation in the districts desolated by the famine in Asia Minor, make an impression on thoughtful minds which cannot but bear fruit in due season.

“The improvement heretofore reported in the feeling of the Protestant community in Constantinople has suffered no

abatement, but rather advanced during the last year. The real causes of the low condition of the work of the Lord among them are better apprehended and more fully confessed by many; and there is a reaching forth, in some degree, towards a better state of things. Missionaries are welcome in all the pulpits and religious meetings; and there is no agitating discussion that is worthy of mention.”

THE HOME—ROBERT COLLEGE.

“In the Home, Mrs. Tomson has pursued the study of Turkish with a view to evangelistic work among her own sex in the city. Acquaintance with the families from which pupils are received, and with visitors calling at the Home, it is believed may be of great assistance in forwarding the special object to which she is designated. The school has been carried on by the indefatigable labors of Miss Rappleye, shared by Miss Noyes, and aided a part of the year by Miss Dwight and Miss Annie M. Bliss. The illness of Miss Dwight disabled her from work in the autumn, without allowing hope of her resuming it at any early period; and Miss Noyes, after struggling long against enfeebling tendencies, has lately been brought to the borders of the grave, and is obliged to seek release for a period of recuperation. The number of pupils at the end of 1874 was 41; 26 boarders and 15 day scholars. Owing to the poverty of the mass of the population, the opposition of ecclesiastics, and those specially interested in native schools, and other causes, the gain of full-pay boarders has not been equal to our expectations. Indeed the number of that class two and a half years ago was greater by two than it is now, and one more than it has been at any time since, while ten have in that time left it. But the advance, in the same period, from four to twelve full-pay day scholars, and the number of boarders from whom a payment which is considerable for the means of their parents is obtained, affords encouragement for the future. The school has a high reputation for the thoroughness of its teaching, its admirable order, and the moral training and intellectual progress of the pupils; and we have good reason to be-

lieve that saving impressions of spiritual truth have been made upon some of the pupils. Two complete the full course at the end of this term, both of whom may become teachers. The institution is accomplishing, to a gratifying extent, the object of its establishment, and we cannot doubt that when fully equipped for its mission in the new structure which is to be its permanent home, and sustained by the faith and benevolence of its supporters, it will be crowned with the Divine blessing in a still higher degree. The rising new edifice is looked upon by many of the people with lively interest, and expressions of gratitude fall warmly from lips not used to such utterances, to Christian ladies in America, for this great benefaction to the daughters of Turkey.

"Our interest in Robert College is hardly less than it would be if that institution were organically connected with the mission. We hail those laboring in it as fellow-workers with us in the same great enterprise for the enlightenment and evangelization of these lands."

CESAREA REPORT—GROWTH—THE FAMINE.

The report from Cesarea is quite encouraging, though the field has suffered greatly from the prevalent famine. A few extracts only can be given:—

"The growth in the Protestant communities connected with this station amounts to 141, making the aggregate, December, 1874, 1,502,—a larger increase than in any previous year, with one exception. Financially the Protestants compare favorably with other communities; politically they are very much disregarded by the authorities in the formation of various local courts, though they have no special reason to complain of oppression.

"Beyond all question the famine must greatly hinder the work of self-support. The tabular view shows an aggregate of only 16,948 piasters for the year (\$847.40), against 25,572 (\$1,278.60) during the previous year. We fear that the showing of the year now commenced will be still worse. Yozgat, before it suffered from the two great curses, fire and famine, was raising about £5 (\$25) per month. Now, the leading men declare that they can scarcely raise more than £1, and we

have consented to give them aid to the amount of one Turkish pound per month in the support of their school. The case of Soongoorli is no better, and that of Cesarea and other parts of the field is much the same. While we regret such a retrograde movement in such an important matter, the necessity is absolute. We trust that the lessons taught are not lost; that the people will 'be willing of themselves,' according 'to their power,' 'yea, and beyond their power,' to give for the support of their own institutions; but some of our congregations must now ask for special help."

PROGRESS AT EVEREK.

"This large town, twenty-four miles south of Cesarea, on the southern slope of Mount Argeas, was occupied as an out-station in 1855, but after seven years was given up, in the autumn of 1862. There has been, now and then, a call for a preacher, and occasionally a student or other helper has been sent there for a few weeks. It may be remembered that in the winter of 1873-74 our preacher, then stationed at Chomaklu, five miles from Everek, incurred the displeasure of the Armenians, and was condemned to three months' imprisonment. This he served out in Everek, and became so much attached to the place that he was entirely unwilling to leave, and about a year ago he took up his residence there, at the same time looking after the congregation in Chomaklu. In the summer of the past year our Bible-reader, Guldudu, spent several weeks there, and found very much to encourage her in her work. The tabular view shows a list of 31 Protestants there, and a congregation of 25. Since that was made out there has been a very rapid growth. We believe that no more truly and exclusively spiritual reformation has been wrought in any part of our field than that which is now in progress in Everek.

"The growth at Roomdigin, the youngest of our out-stations, has been equally remarkable. Every Saturday one hundred or more crowd into a small room to hear the truths of the gospel; large numbers of women are greatly interested, and are regular attendants, both at the

preaching exercises and on the lessons especially for the women, as well as at the female prayer-meetings; and the influence of the day school is excellent. The progress in Talas is equally encouraging. The tabular views show our congregations here to have been, for 1872, 90; 1873, 125; 1874, 175; and since January of this year, they will average about 300.

"The congregation in Cesarea was, in 1874, 275,—more, by 89, than in 1872. This was the *average*, but for the last part of the year and up to the present time of this year, the attendance has been very much larger. The congregations were found by actual count to be, April 4th, at the chapel, 508, and at the new place, which is rented for our girls' school, about 130."

SCHOOLS.

"Our *common schools* show the most decided evidence of progress. The number of these is 19. The interest in nearly all of them has been good. The girls' school in Cesarea, though it had good accommodations and a good teacher, long failed to meet our expectations, and it seemed as if it must be given up; but early in 1874 it was removed to another quarter of the town, where it found a much cheaper rent, and we hoped for a larger number of pupils. The change has been even more advantageous than we had dared to expect. Instead of 16 pupils it soon had 50, and before the close of the year there were 80, and a second teacher was indispensable. April 1st the number of pupils, by the school record, was 140, and the number actually present that day was 128. This school has become the nucleus of a second congregation.

"The boys' school in the city is equally prosperous. April 1st there were present 152 pupils, and the whole number, by the roll, was 183. These two schools employ four teachers. Besides these, there are two small schools in other parts of the town, one with 16 and the other with 22 pupils, making an aggregate of 361 in the schools in the city, namely, 154 girls and 207 boys. The prosperity of the school in Talas has been equally satisfactory."

CONCLUSION OF CESAREA REPORT.

"We feel, as we review the year, that we have many reasons for thanksgiving for the blessings of the year, and as many for the hopes of future blessing. No year since the station was first occupied, in 1854, has shown greater progress, and we doubt not the work is to go on with increasing power. Never was the call for teachers, preachers, and books, so frequent, and from so many new places, as now. Had we a man fit for that post, we might occupy the city of Urgub at once, with excellent prospects of an immediate and glorious harvest. Chokmak has a little band of believers, and sends earnest appeals for a teacher. We have just sent a man to Bourhan, in response to very earnest appeals from that place. Bor, Boghazlian, Sarumsaklu, and Manjasoon, have each urged that we send them spiritual guides, and the whole field is opening as never before. It would seem that the Lord is saying to us, 'Go forward!' and that the station and the mission are called upon to expect, and to provide for, a very great blessing."

PROGRESS AND PROMISE AT SIVAS.

The Sivas report states:—

"The work in this city, though it still shows anomalies and discouraging features, is, on the whole, in a very encouraging condition. The whole nominally Christian community seems to be under the gentle but steady influence of the awakening Spirit. This is indicated by an earnest seeking for the Scriptures, unprecedented sales of our books, and an attendance at our chapel services, especially during the last three months, such as has never been seen here before. The increased attendance at the Sabbath-school services in the afternoon made it necessary to reorganize the method of that service, and this reorganization, with some added features, brought in still increasing numbers, both of children and adults, till there has been serious talk, in some quarters, of removing the benches, so as to increase the seating accommodations, many being already compelled to sit on the floor. The acknowledged Protestant community has not made very much progress in numbers, but does seem

to be less sadly disunited, and the harsh feeling against the preacher has died out, or at least ceased to show itself.

"The Young Men's Christian Association, spoken of last year, has continued to hold weekly meetings for the discussion of moral and religious subjects, which have been well attended and profitable. This Society has also, with some aid from the missionaries, employed a colporter through the winter to sell books in the city, and also opened a shop in a good position in the market, for the sale of books and the resort of such persons as are interested in the truth. This shop is now generally known as the Protestant headquarters in the market.

"One of the most promising signs of the work here is the continued interest in the morning prayer-meetings, which, especially through the winter, have been sustained with a vigor and spontaneity never known before. And the Saturday evening prayer-meeting from house to house, formerly confined to the winter, was kept up with fair attendance all through the last summer, and appears likely to continue through this coming summer also.

PERSECUTION AT AN OUT-STATION.

"The preacher who was formerly in Manjuluk went last year to a village eight hours northeast from Sivas, called *Yenijé*. Here he was instrumental in enlightening a little band of persons who formally declared themselves Protestants in the face of considerable private persecution. The Armenians refused them a place for the burial of their dead in the old cemetery, and they made application for the fulfillment of the promise on the part of the government, that such communities shall be supplied with fitting burial-places. Emboldened by some delay in the settlement of this matter, the persecutors increased their violence, threatening the preacher with various kinds of evil if he should insist on staying there. Finally they convicted him, in their own councils, of blasphemy against the Virgin Mary, because he had quoted, without comment, some passages of Scripture which speak of the 'brethren' and 'sisters' of our Lord. There-

upon they collected a crowd, and broke in upon the little band of Protestants during their Sabbath afternoon service a few weeks ago, and after trying in vain to intimidate them, seized the preacher and violently dragged him out of the room, beating him, heaping all manner of abuse upon him, and trampling his Testament under their feet in the street. After thus carrying him a few rods out of the village, they turned him adrift, threatening to kill him if he attempted to return. With bare head, and without shoes, he picked his way through the snow and mud to a neighboring village, and is now here seeking redress, which he seems likely to get. Much is likely to depend on the just settlement of this difficulty, for in a large number of near villages there are enlightened persons whose very lives are threatened by their bitter opposers, and who are thus prevented from acknowledging their sentiments; but who would in a measure feel themselves protected if such an act as this were punished. Indeed, one member of the little band there, having ventured to remonstrate with a neighbor for removing an ancient land-mark, the neighbor answered, with a sneer: 'What! do you suppose you are going to stay here and sow and reap with the rest of us? Not a bit of it!' And with the help of several others he set upon the poor unoffending brother, and gave him a tremendous beating, of which he shows several honorable scars. These persecutions must work good in the end, and we hope that end may not be far distant."

Eastern Turkey Mission.

VAN STATION REPORT.

SOME readers will be glad to see the report for the last year from Van, the newest station of this mission. It is given here with the omission of a few paragraphs only:—

"This first year of our station history since the consolidation of Van and Bitlis has been, on the whole, one of prosperity, and of slow but perceptible growth. We have been spared the sad reduction of forces by which other portions of our mis-

sion have been so seriously crippled. No death, no serious sickness, has come to either of our missionary families.

"In Van a third chapel was opened near the close of the year, at which there has been encouraging attendance. In the city proper, a successful attempt has been made to break down the prejudice which has hitherto kept women away from our regular services. A corner of the chapel has been surrounded by a railing, and by thus conforming in part to Oriental ideas of propriety, we have secured a regular though small female attendance. Though one or two have, for the time at least, gone out from us, our little community has grown about fifty per cent. There are also several young men who are often at our services, and at heart with us, though not yet ready to incur the obloquy which an avowal of their convictions would bring upon them.

"Growth has been especially manifest in one most hopeful direction. In many cases the opposition of the families of our brethren has given way, and their wives, parents, and other relatives, show a decided gravitation toward us. This has been largely owing to the weekly prayer-meetings held by the brethren from house to house, by which the gospel has been brought to those who would not come to the chapel to hear it.

"This winter we have opened our first Protestant school. The number of pupils has been fourteen, — a small yet hopeful beginning. There would doubtless be more were it not that the population is so widely scattered through the gardens. In the city about fifty Bibles have been sold, besides a large number of parts of the Bible and other books. Were there no other encouraging sign, this alone would convince us that the work of the Lord must be advancing. But we trust the year has not been wholly barren of that which is the great end of all our endeavors. Of some three or four we have hope that they have been born again, while the new year begins with an encouraging observance of the week of prayer, and a voluntary assumption, by the brethren, of a part of their preacher's salary.

"In the region about Van, since the unsuccessful effort of last year, we have made no further attempt to enter the villages, though we have hope of occupying one large one before the present year shall close.

"In Bitlis city there has been no marked change, but growth in nearly all directions. Contributions have increased from \$224 to \$385; nineteen have been received to the church, against ten for last year; and the Protestant community has grown, now numbering 305. Two new chapels have been opened in distant quarters of the city, so that to four different congregations the truth is preached every Sabbath.

"The training class, of thirteen men, met in Bitlis, with whom a few of the more promising lads of our Protestant community were allowed to study, of course without expense to the Board. Early in the year there was much religious interest among the pupils of the girls' boarding-school, resulting in the hopeful conversion of six of their number, and a general tender state of feeling which lasted through the year.

"In 1873 the condition of the work in Moosh city was anything but hopeful. The year which has just closed witnessed a marked improvement. Divisions were healed, as we trust, by the Spirit of the Lord, and several were hopefully converted. During the year, nine men and three woman from Moosh united with the Havadorik church, and we trust the time is not distant when a separate church will be organized in the city itself.

"The pastor of the Havadorik church remains absent, but the community seems prospering. The whole number of additions to the church, including those from Moosh, was eighteen. The congregations have been larger, and the schools have increased some fifty per cent. As an indication of the way in which the gospel is gradually conquering the whole village, the fact may be mentioned, that fourteen children, whose parents have hitherto been so opposed as to keep them away from school, are this year attending.

"In the whole field the number under instruction has grown from 360 to 493;

the Protestant community and aggregate congregations, numbering respectively 677 and 602, are quite an advance upon the previous year, though a deficiency in last year's statistics makes an accurate comparison impossible. Some threatening winds blow toward us, but we trust they will not seriously impair our cordial relations with our native brethren, or prove a grave obstacle to the true progress of the work."

Madura Mission — Southern India.

ADDITIONS TO THE CHURCH.

SOME indications of that quickened religious life which has been manifest of late in so many places and so many lands seem to have appeared at Madura,— enough, at least, to encourage prayer. Mr. Rendall wrote, April 19th:—

"During the months of January, February, and March, fourteen persons were received to the churches connected with the Madura station. Six were received to the Madura East Church, five to the Madura West Church, and three in the village of Kelamáttur. For a long time there had been no additions to the station church from the villages. This had been made a subject of prayer at our monthly meetings, and it was a matter of great joy when three came out on the Lord's side.

"Previous to the communion season at which these three were received to the church, a protracted meeting had been held in the four villages near Kelamáttur. Three catechists from Battalagundu assisted in the work, and as they were relatives of the people in these villages, they took a special interest in laboring for their spiritual good. The catechists and teachers in the villages, also, entered heartily into the work, and received a new impulse in coöperating with their brethren from Battalagundu. Three members of the congregations, beside those who united with the church, become serious, and one man, living in a village near Kelamáttur, was led to take a stand for Christ. He attended every meeting, and towards the close of the exercises applied for baptism. I trust he is converted.

"This effort leads me to think that it would be well to try this method of labor for the salvation of souls here. There are thirteen persons who have applied for admission to the church, beside the fourteen who have already been received. May God in great mercy grant such an outpouring of his Holy Spirit that these conversions shall be simply the first fruits of an abundant harvest of souls."

A BRAHMIN LAD INTERESTED.

"There is connected with this station an English school of about seventy pupils. It is supported altogether by a grant in aid from government, and from the fees of the pupils. A Brahmin lad, who entered the school shortly after it was opened by Dr. Palmer, is convinced of the truth of the Bible. Indeed he had become impressed before Dr. Palmer left Madura. He left the school last December, but continues to attend church, to read the Bible, and when opportunity offers, to attend prayers. He has been subject to persecution and abuse, and on one occasion his uncle, with whom he resides, drove him from his house. I hope a true work of grace has been commenced in his heart. He told me lately that he prayed to Jesus daily, and that Jesus answered his prayers. May the Holy Spirit lead him on to a full confession of his Saviour. He needs courage, as he must leave all when he confesses Christ."

INCREASED BENEVOLENCE.

"There has been an effort in regard to benevolence worthy of record. In the beginning of the year the native evangelical society was in debt to the amount of 860 rupces. The subject was brought before the people in Madura and throughout the station field, and as a result, over 400 rupces were subscribed towards the debt and towards the current expenses of the society. The subject of benevolence is made prominent at every monthly meeting.

"There has been alarming coldness and deadness among the church members of this station. It has led us to Jesus, who only can give spiritual life. To him we go, and upon him we cast our burden.

The great work now in progress in Great Britain, under the direction of Mr. Moody, stimulates us here. Every account of revivals in England and America stirs us up to more diligent effort. May we soon see the power of God manifest from on high."

HINDOO FESTIVAL.

"We are now in the midst of the great annual Hindoo festival in honor of the goddess Merúchi. One hundred thousand persons have come from all parts of Southern India to attend this festival. Every catechist is on guard, and they will bring to the aid of their Master many of the members of our Christian congregations. I trust many who have come a long way to attend this festival, will return with some definite idea of Jesus, the only Lord and Saviour."

North China Mission.

A WINTER JOURNEY IN MONGOLIA.

MR. SPRAGUE, who has been preparing to labor specially among the Mongols, wrote from Kalgan on the 15th of April, reporting a tour of some days in Mongolia, in the winter. He writes:—

"My last tour was in company with Dr. Schereschefsky,¹ in the month of February. I believe it is the first tour into Mongolia ever undertaken in mid-winter. Dr. S. wanted a look at Mongolia before going home, and I was anxious to see how comfortable, or otherwise, were the Mongolian homes in winter. The weather was clear and cold, but no snow. The mercury at Kalgan had been hovering about zero. We prepared for a cold ride. I bought a lamb-skin gown that nearly covered me; goat-skin overshoes, the hair turned in; fur collar and fur cap. Dr. S. was equally well covered with furs, and we had each a Chinese cart. We packed our touring mattress, and all the blankets we had, into our carts, rolled rather than climbed in, drew blankets over, had front curtain to the cart-top fastened down, and felt prepared to bid defiance to considerable wind and weather.

"Our course lay up the usual picturesque valley to the north. On either side of us were snow-capped hills. The beautiful stream coming down this valley, — our laughing companion of the summer, — now sometimes nearly covered the valley road with ice, and gave our mules many a slip.

"Our first night was spent in a most miserable Mohammedan Chinese inn. We had to stay in the only room that had seen a fire this winter — the great cooking kitchen. The steam was filling the unventilated room with thick white vapor, which afterwards froze in great white crystals on the bare walls and rafters. Half a dozen cartmen and servants, and *many rats*, occupied the room with us, and altogether, you may imagine we did not sleep much. But next morning the sun shone brightly, and the air was clear and bracing. Before starting in our carts we ascended the tower on the hill near the inn, and as our eyes took in the grand view before us, we felt already paid for the undertaking. Our position was about five thousand feet above the sea level. We overlooked snow-capped mountains and hills, and ice-bound valleys, for a distance of from twenty to forty miles on three sides of us, and to the north stretched away the great table-lands of Mongolia.

"That day's travel, over good roads on the plain, passing Mongol tents occasionally, brought us to my teacher's village — Barogastai. As it was Saturday afternoon, we very gladly accepted his kind invitation to remain his guests over the Sabbath. He had five good, snug felt tents. One of these was vacated for our use, and there, using our own blankets and our own provisions, brought with us, we made ourselves very comfortable by the Mongol's fire, in a Mongol house, and with Mongols almost constantly for company.

"The 'Lama,' son of our host, and another 'big Lama,' with some other company, were there that Saturday evening to celebrate, with him, the feast of the '*kitchen god*.' This god is worshipped under the representation in a picture, pasted on the stove, or arch that takes

¹ Of the Protestant Episcopal Board.

the place of stove. He is supposed to take cognizance of all that transpires in the family circle, and at the end of the year he ascends to heaven and makes report. In order to propitiate him, and secure as favorable a report as possible, the Mongols gather together, build a huge fire, burn wine and incense, then cast the paper image into the fire, and while the flames waft it upward, they prostrate themselves to the ground and offer many prayers.

"My teacher and his guests, and some others, called upon us in our tent. Most of them eagerly read or listened to our Mongol Matt [Matthew?], and were interested in our attempted explanations.

"That Sabbath the air out-doors was the coldest I have felt this year. I think it must have been twenty degrees below zero. We have had it but fourteen degrees below at Kalgan. But as we sat around the great argol fire, blazing up half-way to the hole in the top of the tent, we enjoyed its warmth and cheerfulness, chatted with the Mongols, and thought not of the cold without. Altogether our Sabbath in the Mongol felt house was very comfortably and pleasantly spent, and we concluded the Mongols need not suffer from cold in a well-constructed felt tent, with plenty of well-dried argol on hand.

"In all, we spent four nights in tents, one in a rich Mongol's walled house, and one in a Chinese inn, and we give our vote, heartily and unanimously, in favor of Mongol tents.

"One of the Mongols we visited, by previous invitation, is a rich man, who is soon to come into the governorship of a tribe. He is a man of much intellectual ability, and tries to learn all he can of Geography, History, Science, etc. He is a genius in his way. For instance, he has an iron stove in use in his house, which he helped a blacksmith at Kalgan to make, after the pattern of one he saw in Mr. Gulick's house. This is the only iron stove in Mongolia. He dispenses medicines intelligently, and without charge, to all who come to him, often buying his medicines of Mr. Gulick. He is a constant visitor at Brother Gulick's house

in Kalgan, knows Chinese well, has read considerable of the Scriptures, both in Mongol and in Chinese, and asks questions not always easy to answer.

"It is men who can ask such questions that we must meet. We want to ask you, and through you as many as possible of God's praying ones, to pray that the Holy Spirit may make effective *the truth* in such minds, that they may soon be true helpers in Christ's work here. We want Christians at home to see the helpless condition of these millions of Mongols, scattered over these vast steppes as sheep having no shepherd, that their hearts may be drawn out to pray that God will send forth laborers into this field, well prepared for hard work."

THE PRESS AT PEKING.

Mr. Hunt reports that the printing done by the mission at Peking in 1874 amounted to "13,600 books" [mostly portions of the Bible]; "8,000 tracts; 40,000 sheets; in all 2,900,900 pages. In regard to a part of this work, he says:—

"On the last day of this year the printing of the Old Testament in Mandarin, which was put to press in September, 1872, was completed. It makes a handsome super-royal octavo volume, weighing, bound, just under four pounds. We had already published the New Testament, so now we have the whole of the Scriptures on foreign paper, and bound in European style. In publishing the Holy Scriptures in a permanent, handsome, and convenient form, I think we honor God. As our God is not the being whom the Chinese adore, so our Bible should ever appear, not in the clumsy, slovenly, perishable style of Chinese books, but rather in a superior and more durable form, worthy of the one only living and true God."

Japan Mission.

GREAT FIRE AT OSAKA.

MR. DE FOREST wrote from Osaka, May 2d:—

"Perhaps no one has sent you any account of the late fire in this city, so I will give you a few words concerning it and

the part Dr. Gordon played in it. The fire broke out in the center of Osaka one Sunday morning, and for some twenty-four hours had everything its own way. It burned a wide path through stores and dwellings and lesser temples, until it blazed against a great wall that surrounds the largest temple grounds in Osaka. There, fortunately, it did not pass; and on the following day one might have seen crowds going to this stately temple, some indeed for a temporary shelter only; but the majority took off their sandals and went reverently up into the wide hall, knelt on a matting, and clasped hands in prayer. And some of the prayers of those homeless and hungry people were answered, for Dr. Gordon was already on the ground, meaning business. He hired two hotels and went to work to provide free rice dinners for the burnt-out people. With the aid of a few native Christians, he distributed, in six hours, nine hundred warm meals at the cost of only \$19.12. He also telegraphed to Kobe for help, and immediately, through the missionaries there, some \$300 were subscribed. This was offered to the Government to aid the needy, but with a strange pride it was rejected.

"The Japanese are equal to the Chicago people in recovering from fires. The rebuilding of the burnt district was begun with the utmost speed. On Sunday ten thousand people were burnt out, and on Monday frame-works were seen going up in every direction before the fire was wholly repressed. While the ground was hot and hissing, loads of timber were being dragged by the coolies into the midst of the ruins."

Western Mexico.

HOPEFUL PROSPECTS.

It may be remembered that Mr. and Mrs. Edwards, from Wales, sailed from New York near the close of January last, to join the mission at Guadalajara. Their arrival at the city of Mexico, and the advice given them not to go on to Guadalajara until the then existing excitement

there should pass away, were noticed in the *Missionary Herald* for May. No subsequent intelligence was received from them until the 28th of June, when a letter came from Mr. Edwards, dated at Guadalajara, May 20—June 1. It appears that they left Mexico April 17th, and after a hard and somewhat perilous ride of more than six days by diligence, "revolutionists" being about, reached Guadalajara in safety April 24th. The day after they passed one "locality by no means insignificant, on account of murders previously committed there," "the revolutionists came upon the diligence, demanded the names of all passengers, and shot three." After giving an account of the journey, Mr. Edwards writes in regard to the mission work:—

"We have spent a month in the mission, but my experience of the work is yet limited, it cannot be otherwise; yet, from daily observation, and what I derive from other sources, I am convinced of its great success. The few Sabbaths we have been here have afforded us much happiness. We did not expect to see the mission, as to its public services, so flourishing. The room is always full, all are more or less attentive to the Word, and there are many anxious inquirers. Many come in the week to know more about the salvation preached to them on Sundays, and these glad tidings move their hearts with joy. And not only among those that attend on Sunday and in the week is the power of the gospel felt, but it has reached those that seldom or never attend, being either too far away or detained by other circumstances. In the state prison there are souls rejoicing in the liberty of the truth, and in the hospital some are not afraid to die. They know the true God, and the One he sent to save the world, and thus they have eternal life. Business men lose their customers because they obey the faith. For the same reason young men are deprived of good situations, as teachers, etc.; and children quit their home rather than deny their Redeemer.

"In many of the villages around the work is begun. Those that can read and have the Word, read to a crowd of astonished listeners. And this is not the

case in regard to the Bible alone; when the 'Lanza' (our little paper) and tracts go to these places, very soon the people gather in groups of thirty and more to hear them read. In some of these villages there are active and intelligent converts. The priests soon find them out, and they do not lack in presenting them the usual complement of persecution. One of these was lately followed from one village to another by the fanatics, who sought to kill him, but failed to get at him. Therefore he liveth, and may he have a long life to work for his Master. I could cover many pages with similar instances of converts laboring under persecution; but you will see from what I have already penned, that we have some connected with this mission that can work and endure for the Lord's sake."

OPENING AT LEON.

"And not only to the villages around has the voice of the gospel reached, but to distant cities as well, especially Leon, seventy-five leagues from Guadalajara. The work has advanced there so much that they are anxious to have a missionary sent them. A gentleman sent word that if one could be sent, he would give his word for no less than a hundred of the highest families in the city as hearers. Suppose the number to be fifty, how far would their influence go among their fellow-citizens! But those I have referred to are not the only ones there that have a desire to know the pure gospel. I do not know how many scores of the common people would gladly hear of the Messiah if they had a competent man to explain the truth to them.

"What I have stated [in regard to Leon] is the result of one man's labors. He was brought to the knowledge of Christ in this mission, and he gladly talks of what he knows to his family and friends at home. He calls here occasionally for a new supply of Bibles, books, etc., to distribute and sell among his acquaintances in Leon, and his endeavors are blessed with wonderful results. Knowing these things, we are very anxious that a missionary should be sent to that great city. As regards population, it is the second in the Union. A few

years ago it was only a small town, but now the population numbers 100,000. If Macedonia ever cried for help, Leon does. Please remember Leon.

YOUNG MEN OF PROMISE.

"There are three young men connected with this work, who, we are convinced, should be trained for the ministry. Two of them, from high and respectable families, owing to their faith in Jesus Christ are continually persecuted. The other seems to be a godly and studious young man, who loves the Bible, and Mr. and Mrs. Watkins say that these three young men's prayers are a conclusive argument in their favor. They have felt their need of a Saviour, and have experienced his love.

"The time is not far distant when we shall have cause to regret it if we are not provided with suitable men to send out on errands of mercy to the people around. The country at present is in a state of revolution, the liberal party is divided, and the church party are making the best of the opportunity to promote their own interests. But we are confident that, ultimately, the country will have quiet, and the gospel will have a more free course. By the time these young men will be prepared to proclaim the Saviour, we trust that period will have arrived. Should we not be equipped and ready? May the Lord improve the circumstances of the people at home, and give them an heart to contribute and to pray."

A ZEALOUS WORKER.

"A young man was converted at this mission some time ago,—just how long since I am not able to say,—whose zeal for Christ is remarkable. For months he has been traveling through the country, speaking about salvation, showing the people the vanity of idols, and of many other things in the church of Rome, and that by faith in Christ we can be saved. When his supply of money was exhausted he would go and earn a little, and start again on his simple and telling errand. Although persecuted much, he has thus traveled five hundred miles, saying that Jesus is the only Saviour, and his book the only rule of faith. Many have given him their idols and their Roman Catholic

books, but others would drive him out of their neighborhood. He arrived here a few days ago with a bag full of Romish books, papers, and other articles. We have been trying to teach him more of simple Christianity, and to make him more acquainted with the Word of God. When I see him perusing his Bible from morning till night, with such eagerness and delight, I often think of the Saviour's words,—‘Blessed are they which do hunger and thirst after righteousness; for they shall be filled.’ He will soon start again to preach Christ in the length and breadth of the land.

“I am happy to understand that idols and images are more and more despised. Many may not at once destroy them, but will do so ultimately. Mr. Watkins and myself went the other day to San Pedro, a few leagues from here, to baptize a child. I happened to notice a few images on the wall when we went in, and was a little amused when, after a while, I looked again and saw them torn off. I could fill many pages with similar instances, but what I have written is sufficient to show that the gospel is gaining in and around this city. ‘The Word of God is increasing, the number of the disciples is multiplied greatly,’ but ‘a great company of the priests are’ not ‘obedient to the faith.’”

Mission to Spain.

INTEREST AMONG ASTURIANS—VISIT TO ALE- VIA.

IN a letter dated May 19th, Mr. William H. Gulick gives the following account of a visit to a country village, the readiness and desire of the people there and in the vicinity to hear, and the opposition of priests, and of government officials incited by the priests. It is no new thing for “the common people” to hear gladly, while those who profess to be religious teachers and guides strive to turn them away from the truth:—

“For more than two years we have had in our congregation a number of Asturians, whose home is in a little village called Alevia. On Colton’s, or Johnson’s Atlas, you will find Llanes, on the sea-coast [fifty miles west of Santander];

Alevia lies fifteen or twenty miles inland from it. These Asturians are generally the owners of the houses in which they live, and of the little farms that they cultivate in and around their native villages, where their ancestors have also lived from time immemorial. Each family has a little flock of sheep or goats and a few head of cattle,—generally a few animals of each kind,—and raises, also, wheat and oats on the fenced land. Their income is very small, and to meet the necessities of life and the exorbitant and ever-increasing demands of the government, a considerable portion of the men and elder boys are in the habit, after the planting in spring is done, of seeking other employment in the cities of the north of Spain, some going as far as to the frontiers of France, returning to harvest the crops; after which they emigrate again, not to return until spring. The wives and daughters and the little children watch the cattle on the mountains, and cultivate the fields, during the absence of the fathers and elder brothers. Those who come to Santander are makers of rough, strong baskets, for carrying coal and coarse articles.

“Our friends have long been urging us to visit them in their mountain home, but it was not until the last of April that we were able to do so. One day and half a night, by public coach, brought us to the village of Panes, in Asturias, on the river Deva, just beyond the western boundaries of Santander. Lofty mountains rise on every hand, and a thousand feet above the level of the valley, perched upon the mountain side, is the little village of Alevia. Our friends came down to meet us, and it was arranged that the next day we should make the ascent.

“We were informed that the news of our coming had occasioned a real ferment throughout the valley. The priests in the four villages nearest to each other had combined to work up a feeling against us, and more especially to win over to their side the *alcalde*, or mayor, of the district. Under ordinary circumstances my first step would have been to endeavor to secure from the *alcalde* the necessary permission to hold meetings among the

people. As, however, it was known that he had been captured already by the priests, it was thought best that we should not go near him, but should let it be known that we would not hold public meetings, and that we would go up to Alevia only to visit our friends privately.

"At the appointed hour a company of eight of our friends were at hand to guide us. When we passed out of our lodging-house we saw, in a wayside tavern, three of the priests, who eyed us with no friendly glances, as an escort of a good share of the inhabitants of Panes followed us down to the river, which we crossed in a ferry-boat. We began immediately to climb the mountain. The view out over the valley was very fine, and fully repaid us for all fatigue. We found Alevia to be a compact village of sixty families; the streets, mere lanes, narrow, very crooked, and roughly paved. The houses generally were rude structures, dark and smoky, though solidly built of stone and mortar. The chickens, and pigs, and goats, and cattle, occupy the ground floor during the night.

"During supper, one and another began to drop in, and by the time we had finished our meal it was surprising how large a family (!) had gathered together. In the room, not capable of holding more than thirty persons seated, there were at least sixty, almost all of them standing. I read several passages of Scripture, and talked for about an hour. All listened intently, and not a word of dissent was uttered, nor was there the slightest appearance of any hostile feeling in any of the company, and I do not think there was any. Though, necessarily, in the minds of many, there was great ignorance as to what we as Protestants believe, the little community has become so leavened by the doctrines that for two years have been held and taught by our friends among them, that among those who met with us that evening there was no manifestation of hatred, nor any shrinking from us as heretics.

"The next morning, the Sabbath, we were engaged from an early hour in conversation with those who hardly gave us time for breakfast; my wife being sur-

rounded by women and children, — pretty little flaxen-haired Murillos, some of the latter were, — to whom she explained the texts on printed cards that she gave them. At ten o'clock I sat down with four or five to read the Scriptures, and especially to look up proof-texts. Others joining us with their Bibles, we presently had a class of ten or fifteen, and in a little while had a listening congregation almost as large as the one of the evening before."

ORDERED AWAY.

"Having closed, I stepped out into the balcony, when one of our particular friends drew me aside and introduced to me the alcalde of the village, who handed me a letter that he had just received from the head alcalde of the district, and which had been delivered to him an hour before, but which he had kindly refrained from presenting to me while I was engaged. It was an official communication, informing him that he had been advised that an unknown person was holding unauthorized meetings in Alevia, and announcing religious doctrines contrary to those held by the parish, which were subversive of morals, and likely to disturb the public order. He was requested to inform that individual that he must leave the parish and district immediately, under the penalty of arrest and a fine of five dollars. The village alcalde, who had attended both meetings, and was entirely friendly to us, and who was sorry to disturb us, said that nothing would be done if we quietly withdrew."

VISIT TO THE ALCALDE.

"Not wishing to have it appear that we had fled before the threats of the alcalde, I proposed to our friends that, as we returned to Panes, we should make a detour to the village in which the alcalde lived, for the purpose of showing him and the people that we were not especially intimidated, and to correct, if possible, the bad impressions that the priests had made upon him regarding us.

"It was a long walk, taking us six miles out of our way, but we shortened it somewhat by descending into the valley straight down the declivitous sides of the

mountain. My wife went back to Panes by the direct road, accompanied by a bevy of women. We were a company of some fifteen. The stronghold of the alcalde was situated on a little hill commanding a wide view up and down the valley. Apparently the entire population of the hamlet had gathered on the brow of the hill to watch us as we approached. As we came near I saluted them with a hearty 'Good afternoon,' to which I received a cordial response, and as we passed, the entire throng rose and accompanied us. For a few minutes we halted in front of the village church, waiting for the alcalde to make his appearance. The parish priest was there, — a stalwart, ignorant, and brutal appearing man, who, however, had only civil words for me. As the people crowded up around us I mentioned to him what a fine congregation they were to which to preach the gospel. He replied, that the pity was that they would not come in such crowds to the church.

"Presently the alcalde came; a man about sixty years of age, with a slouched hat and altogether a rather bold-looking subject of the brigand style. Much to the disappointment of our Alevia friends, who were anxious to keep in the forefront of the battle, he would not let any one besides myself and his assistant enter his office; which, indeed, was not at all strange, for it was evident enough that the feeling of the crowd was strongly in our favor, and that his own fellow-villagers were only too anxious that I should address them then and there. He asked for my 'Certificate of Residence,' the common governmental pass, carried by all natives when they leave their homes. I had one, but preferred to show him my United States passport. He puzzled over it a moment, and then appealed to me to translate it. It was all satisfactory excepting that the printed letters in the circle of the seal were so indistinct that none of us could decipher them. This was a fact rather suspicious of fraud and falsification on my part; but he waived it, and graciously accepted the document as genuine.

"When he began to accuse me of disturbing the peace, and of exciting the

people to riots, I firmly denied it, and told him that if he continued to assert it I should call in, to testify as to the facts, those who accompanied me from Alevia, who knew of everything that I had done, and who had heard almost every word that I had spoken since I had entered his jurisdiction. He then declared that I was teaching immoral doctrines, which it was his duty to suppress. I replied that if, instead of entertaining in his house, over night, the *cura* of Alevia (which he had done), and having his ears filled with his tales, he had sent an officer to see what was taking place, and to hear what had been said to the people, he would not make any such foolish assertion. He then declared that at any rate he should order me to leave the district forthwith, as he greatly feared the people would assault me if I continued to show myself amongst them. I assured him that his fears were groundless, and that all from Alevia would tell him how peaceably I had been received there, and with what regrets our interviews had been suspended. I asked him only to look at the crowd of his own fellow-villagers, whom we could see from the windows of the room where we sat, and notice how thoroughly good-natured they were. I suggested that it would be well for him to allow me to speak to them for a few minutes from the steps of his office, as it was evident enough that they would receive me kindly, and it would give him the opportunity to see that our doctrine was neither seditious nor immoral. Of course he would not do this, but pretended to be afraid that he could not restrain the people long enough to even enable me to depart from the village in safety. I then asked for his permission, and protection if he thought it was so much needed, to speak to some two hundred people who, we were informed, had assembled in Panes with the expectation that there would be preaching there that afternoon. He would not accede to that, but on the contrary declared that I must not hold any meeting exceeding six persons in number.

"The parley being ended, I presented him with some gospels and tracts, which

he accepted, with the request that I should not tell any one that he had done so. He accompanied us to the outskirts of the village, and in true Spanish style commended me to God as he bade me good-by. Neither his influence nor his solicitude, however, were sufficient to prevent us from being accompanied in our walk to Panes by twenty or thirty of his villagers, with whom I had a good opportunity to talk on the way."

A CROWD AT PANES WISHING TO HEAR.

"At Panes, sure enough, the street in front of the inn was full of men and women, who had got the idea from some quarter that there would be public preaching there that afternoon. The innkeeper said that some of these had come from many miles away. I could do no more than walk among them, talking to one here and another there. When I urged them not to believe it if they should ever hear it said that our doctrine was immoral, they exclaimed, as one man, that they knew such stories were false. I urged them to try to get the Holy Scriptures, and to read them with prayer to God, in Christ's name, for help to understand. I told them that we could have no meeting, as the *alcalde* had expressly forbidden it, and advised them to disperse quietly, which they did toward evening, but expressing great regret that they had been defrauded by their *alcalde* on a mere pretense, his only wish being to please the *curas* and a few rich friends."

CHEERING INCIDENTS.

"During the afternoon a young man called on us privately, who said that for five years he had not confessed to a priest; for which he had been persecuted and reviled by his family, who had called him an animal, a beast, and a heretic. We were much pleased with his thoughtful and earnest manner, and that of two of his companions, and were happy to tell them of the Lamb of God which taketh away the sin of the world. Since our return home I have sent him a number of tracts and books, which I am sure will be read by him and his friends with interest and profit.

"Space fails to tell of interesting incidents, of conversations that we took part in, and of others that were reported to us as having been held between our friends and the priest of Alevia. It would seem that he has at last found himself so powerless to answer the arguments and questions of our friends, that he no longer seeks to win them back, but openly denounces them as heretics, excommunicated and condemned. We were told of a young girl who had bought a Bible that the priest had been trying to make her give up. The morning after our evening meeting in Alevia the priest's niece met her at the village fountain, and asked her why she did not give up that wicked book, confess her sins, and receive absolution; to which she replied that she had been on the point of doing so, but that she had been at the meeting the evening before, and had received more light from heaven, and that now the gift of an ounce of gold would not make her part with the book. We believe that seed is lying in the hearts of many of these humble people which needs only the watering of the Spirit to make it spring up into a bountiful harvest for the Lord. While we are not ignorant of the godlessness and immorality of some of those who professed friendship for us, we can hardly doubt that, as the more thoughtful amongst them say would be the case, if the village could be instructed for a while by a competent religious teacher, the larger part of its inhabitants would openly accept the evangelical faith. Even now these unlettered disciples of Christ have scattered the seed so widely, and it has taken such root, that Alevia is called by its neighbors a Protestant village! May God make it truly a city set upon a hill, shedding its light throughout that valley!

THE GREAT OBSTACLE.

"As has been seen, the one serious obstacle in the way of carrying on a missionary work in these rural places, is the difficulty of getting the necessary permission from the authorities to hold meetings. The moment the alarm is raised that there are wolves in the fold, the priest will run to the *alcalde*, and it will rarely happen that he will resist his ap-

peals and threats. In the case of these Asturian villages it will be necessary to get permission of the Governor of Oviedo, whose authority the country officials will not dispute. I shall try to do it this summer, as it is now our duty to do what we can to strengthen and encourage our brethren there, upon whom we have been instrumental in calling down the more decided persecution of their fanatical neighbors."

It may be well to append to this account by Mr. Gulick a few extracts from a letter from Mrs. Gulick to friends in this country, in which she reports the same journey, and expresses her feeling with reference to the promise of the work:—

"While we were taking dinner in the inn [on the way to Panes],—the very roughest dinner we have had in all Spain,—a carabiniere, or carabincier of the army, sent up to know if we had brought any 'little books' with us to give away. He said he knew well who we were,—that he had been in the chapel in Santander several times, and liked our religion 'very much.' We sent down a few gospels and tracts, which were soon distributed; and in a few moments another man came to ask for one, saying he had been left out. When we came away, all were busily engaged in reading,—those who could not read listening eagerly to the others. Shall we ever hear again from this seed sown?

"When we reached Panes, we found quite a delegation which had come to meet us, and our welcome was very warm and cordial. They insisted that we should come right up to their village, where they could give us, they said, 'the best of bad accommodations;' 'but the will to do better would atone for all the inconveniences.'

"Toward evening we set out on our walk. One of the women insisted on carrying Jamie, and the others distributed our shawls and bags among them, so that we were forced to go empty-handed. We were an hour or more climbing the stony mountain road, and were very tired when we reached the village. The people were all out to see us enter. Rows of heads,

old and young, peering at us over stone walls, indicated that the interest ran in the family. Others managed to get a look at us from the cross streets, while more timid ones, peeping from behind doors and trees, suddenly disappeared when noticed.

"After we reached the house in which we were to be entertained, men, women, and children gathered and sat down in the road in front of it, watching every motion of those who came and went. Barnum and all his animals could hardly have excited the curiosity and interest which was attached to a Protestant priest *with a wife and child*.

"The house in which we were belonged to one of the richest of the community, if riches can be found in such poverty, and one who had never been in Santander, but who had learned of the truth from the basket-makers. The friends of the family, and the wives of those we had known in Santander, now came to welcome us, and words fail to describe their pleasure that we had finally come to tell them more about the gospel. The men walked about with smiling faces, rubbing their hands in contentment, and repeating over and over again how glad they were. Finally the women went into the kitchen, and soon volumes of smoke gave evidence of extensive preparations for supper, and we could not convince them that bread and milk would be all we could need or desire.

"While we were eating, the people stood around looking at us, and one by one others came in, until, when our host rolled up the table cloth and put it under the table as a sign that the meal was over, the room was quite full. A little tin lamp, open and full of oil, having a wick projecting over one side, hung above the table. Don Julian Lazamma then asked William if he could not 'explain' a little to the people there gathered *as a family!* I should say here, that William had learned that it would be impossible to hold public meetings, as the alcalde, influenced by the priests, would not give his consent. So, for an hour or more, William preached the gospel, avoiding controversy, and then opportunity was given for asking questions.

About ten o'clock the people unwillingly went away; some said they would stay longer if William were willing.

"Very soon after breakfast the neighbors came in, and nearly all the morning William talked to them and with them, while they stood eagerly listening, and without appearance of fatigue. In fact they were only dispersed by the announcement that dinner was ready, and so they must go.

"It was hard for them to bid us goodbye. We have never before experienced such a spontaneous and hearty sympathy from the people, nor have we seen such an apparent desire to know the truth as it is in the Bible; and so we felt sadly to come away without doing more for them. However we left a number of gospels and tracts, which cannot fail to do good, and we have sent others since our return home. The priest ordered all such books — such 'pernicious' books — to be brought to him, but he will receive very few. Our visit, too, did much good in showing that the poor basket-makers had friends, and that they were not alone in their belief in Christ as the only Saviour and Mediator, which they had brought back with them from Santander.

"The people would not take a cent of money for the food they had so abundantly supplied out of their poverty, saying, 'we can never begin to pay for what we have received.' They are indeed very poor, their houses being, many of them, mere stone huts, in which live also the pigs, chickens, and in fact all the animals."

After being somewhat startled on their return by overhearing a conversation in which, apparently referring to them, one spoke of "breaking them as easily as eggs," Mrs. Gulick writes: "However, no harm came to us, and we reached home with 'whole shells,' tired and thankful. Thankful that the seed has taken root; that the harvest is even now springing up, and is nearly ripe for the reapers. But where are they?"

"This is the people, — this is the work in which the home churches do not take much interest. The concerts, the lectures, the dress, the luxuries of this life, are so needful, so absorbing, I do not wonder the

need of the thousands of souls in Spain, in the chains of darkness and superstition, do not impress them! There is no darker missionary field in the world, there is no harder; but there is hope here. Would not the salvation of even these few souls repay a life of toil? And others are waiting to be led out of the darkness.

"We don't read those dubious articles in the 'Herald' any more, for we don't dare to think that Christians may call us away from such a hopeful work!"

Mission to Austria.

A FEW WORDS OF CHEER FROM PRAGUE.

WRITING from Prague on the 5th of June, after noticing disappointment in regard to a hoped-for reinforcement, Mr. Adams says: —

"I have constantly increasing hope that God will raise up here so many, ready and anxious to do his work, as partly to relieve us from the necessity of being reinforced. At least, if we *cannot* be reinforced, I shall feel that God has other means of helping us. In fact the work that he seems to be doing here, without human instrumentality, appears to me the most remarkable fact that we are called to contemplate; and I am sure we can all afford to wait for Him.

"The condition of things here in Prague continues to be very cheering. The leaven of the gospel is evidently at work, quietly indeed, but surely. I scarcely meet our laborers but they have some item of interest to relate. The few who have found Christ seem to have given themselves *wholly* to him, and seem to feel that they have also a testimony to give in order that others may find him. Every Friday evening Mr. N — invites friends to his room simply to pray. As many as thirteen or fourteen now lead in prayer, and the prayers bear every mark of being the lifting up of hearts to God in desire for appreciated blessings and in thankfulness for mercies received. This number is indeed small, but I believe we cannot estimate the power which such testimony and such prayers may exert in this great and wicked city.

“The news of awakenings, and of richer spiritual life in the church at home, is very cheering to us. We are sure that God is also with us, but we wait for mighty mani-

festations of his power and grace, which he is able to grant to us, and which we believe we shall, in the fullness of time, receive.”

MISCELLANY.

MR. DOANE IN CALIFORNIA—THE REVIVAL AND MISSIONS.

MR. DOANE, of the Micronesia mission, now on a visit to the United States, wrote from Oakland, California, June 5th:—

“Once more I tread the shores of my native land. ‘Home Again,’ I can almost sing. We reached here the 2d inst., well and happy. The dear Master has watched over me through five—yes seven thousand miles of travel by sea, through storms and gales, through calms, and with the waves rolling about me in mountain heights. His dear arms have been about me, and have safely kept me; and I feel almost like taking a whole day for thanksgiving.

“I reached here just at the close of a most wonderful, glorious revival. The city [San Francisco] has been, in its moral aspect, shaken from centre to circumference; the high and low, rich and poor, strong and weak, have felt the mighty power of God. And in coming here I felt like one coming from the cold, frozen North to the sunny South, or like one half starved coming to a table loaded with the choicest of food.

“Though I come at a late day, when the great workers have gone, and when the special arrangements for carrying on the work have ceased, yet I come to a good state of the work. The prayer meetings are well attended, the Union meetings full, the songs thrilling, Jesus and the Holy Spirit are still here. You will get better data as to the number of souls converted, and who have united with the churches, and other facts about the work, from newspapers, than I can give. About all I can say is, a great work has been done, and it has left a marked impress on the city. And now, O that I had the ability, and time, to press on the young converts the great, great work of the

world’s conversion. How I long to fire them up, and inspire them with the great thought—Christ has died to save *all*; and it is a part of the duty of those who have just found him, to go and *tell all nations* of him. And in respect to this point let me suggest, how much there is needed here a man to keep this great work before this people, and the churches of all the State. Perhaps before this that might have been impracticable, but now that Christ is here, working as he is, touching so many leprous souls, O what a wide opening there is to arouse this money digging, money seeking, money getting, money lending people,—this *Christian* people I mean,—to *this work for Christ.*”

PROMISE IN BRAZIL.

DR. WILSON, Secretary of the Southern Presbyterian Board of Missions, has recently visited the mission of that Board in Brazil. In a letter to “The Missionary,” he thus sketched the condition of things there: “I am deeply impressed with the idea that God is preparing this whole country, in a remarkable manner, for the reception of the gospel. A variety of circumstances seem to conspire to bring this about. A great moral and religious reformation, if we can judge from the signs of the times, is at hand. Romanism has had the field entirely to herself for three centuries, but by the common verdict of this present generation, has been pronounced utterly wanting; not only has it failed to improve, to purify, and elevate society, but it has plunged society into the very depths of ignorance and degradation. The great mass of the people, especially the more intelligent classes, not only admit the fact, but they are ready to cast from them a religion

that only blinds and corrupts. The priesthood are everywhere denounced as the most ignorant and corrupt of mankind, and they have not even the self-respect to vindicate themselves. They are sometimes publicly flagelated in the streets for their immoral conduct, when no sympathy whatever is expressed in their behalf. The bishops of Para and Pernambuco have recently been sentenced to four years' imprisonment in Rio Janeiro, and they are undergoing the penalty without any manifest disapproval on the part of the people. Since I have been in the country an imperial edict has been issued expelling the Jesuits, a considerable number of whom have already been deported. The newspapers expose the villanies and immoralities of the padres with unrelenting severity, and hundreds and thousands of families, while professing to be good Roman Catholics, never go to the confessional, nor attend any of their religious services. Within a few days past, a young man in the city of Campinas, who has recently lost his father, published a card in one of the daily papers, forbidding that mass should be said for his father, stating that neither he nor his father had faith in the Catholic Church. That same young man is not only a diligent reader of the Scriptures, but he is a regular attendant upon the preaching of our brethren. All the convents and monasteries in the country have been confiscated by the government, and with a few exceptions, they have already passed out of the hands of the Romish party. The question of the dissolution of Church and State will be agitated in the next parliament, and if the act is not then passed, it will be in the course of two or three years, and this will knock the last prop from the already tottering superstructure. Many thousand copies of the sacred Scriptures have been disseminated among the people, and there is much reason to believe that they are extensively read. Constantly persons are coming to the different missionary stations to be instructed more fully in relation to the difference between the religion of the Bible and the Roman Catholic Church. I have seen many persons of this class myself since I have been in

this country, and I am painfully impressed with the fact, that the number of laborers in the field is utterly insufficient for the demands of the occasion."



A CHILD'S INTEREST IN THE SCHOOL IN JAPAN.

THE following letter, inclosing \$2.36 for the proposed school in Japan, has been received by the treasurer of the fund:—

"MR. HARDY, —Mamma read to me, in a book, about Neesima! I was interested in it a great deal; and I am, and have been, trying to make money for the school in Japan.

"I made some of the money by not eating candy. Mamma gave me five cents a week for this. And I made some more of the money by picking dandelions for my grandma, in her yard. She gave me two cents a dozen. Most every day I went out; and one day I picked fifty-three dozen!

"When I was at the South, at the Sand Hills, this spring, I met three little girls, two of which, with me, played Sunday-school. One Sunday we sang, 'I have a Father in the Promised Land,' and 'Jesus Loves Me,' and we said some Bible verses, and the little girls' mamma read to us in the Bible, and then we took up a contribution, and they gave the money to me to give to Neesima. They took up thirteen cents.

"I send you two dollars and thirty-six cents. I've earned it all myself except that contribution, and I hope it will help Neesima to build the school. I am going to try to earn some more money this summer, to put into the 'next egg' for Neesima."



A LETTER TO THE TREASURER.

"MY BROTHER, —I have not forgotten that the heathen perish for lack of vision, and that *you* stagger under burdens too heavy to be carried, and too sacred to be laid aside. You have my daily prayers for your deliverance and success.

"I laugh aloud while the children read to me the records you furnish of the *won-*

derful works of God among the Gentiles.

"I send you \$20, which you may acknowledge as 'gleanings for missions in nominally Christian lands.' Put neither name or State to the acknowledgement. \$1.20 I send for the Herald, — ten cents for postage, and ten cents for delinquency. For good reasons I have delayed, but cheerfully pay for my deficiency. Send no receipt for the \$20; post-office receipt will fully answer.

"My wife has organized a female missionary society since we came, which has furnished some \$100 to the Woman's Board. But we are old and have few spare dimes. . . . God will build up Zion and fill the whole world with his glory. God will bless you, and that right early."

WOMAN'S FOREIGN MISSIONARY SOCIETY OF
THE PRESBYTERIAN CHURCH.

THE fifth Annual Report of this Society presents a record of progress that is very cheering. Leading statistics have stood, at the end of each year, thus: —

First year, — income, \$5,244.96; missionaries, 15; auxiliary societies and bands, 62.

Second year, — income, \$18,651.58; missionaries, 26; auxiliary societies and bands, 180.

Third year, — income, \$51,175.50; missionaries, 62; auxiliary societies and bands, 382.

Fourth year, — income, \$60,053; missionaries, 72; auxiliary societies and bands, 611.

Fifth year, — income, \$70,105.08; missionaries, 80; auxiliary societies and bands, 824.

There are also, now, 112 native teachers and Bible-women employed by the Board in mission fields.

GLEANINGS.

IN March, 1867, the Patriarch of the Coptic Church made a bonfire of Bibles and other books in Osioot, Upper Egypt, thinking thus to put a stop to the circulation of the Scriptures and the evangel-

istic work. That bonfire excited curiosity and advertised the books; and since that time 16,731 volumes of the Scriptures and religious and educational books have been sold in that part of Egypt, for which \$2,282, in gold, have been received.

— A Chinese servant woman, in China, had become a Christian, and having learned to read, was poring over one of Paul's epistles, during intervals of her work. "What would you sell your Bible for?" asked one who noticed her. "Other things have their price, but the things taught here are beyond all price," was her quick reply.

— There are twenty-three Mohammedan mosques in Peking. A young man of Mr. Blodget's school has visited most of these, offering the New Testament in Arabic for sale, and has sold several copies.

— Fifteen native Christians, in the missions of the Church Missionary Society, have been admitted to holy orders during the past year, — four on the Niger, one in Palestine, two in North India, six in South India, and two in New Zealand.

— The receipts of British and Foreign Bible Society, for the year recently closed, were \$1,110,310 gold, of which about \$514,840 were from sales. The issues of the Society for the year amounted to 2,619,427 copies of Bibles, Testaments and portions. The total issues of the Society now amount to 73,750,538 copies.

DEATH.

AT Sholapoor, Western India, May 19th, Lulu, infant daughter of Rev. W. H. and Mrs. Calista Atkinson, of the Mahratta mission.

ARRIVALS.

AT Marsovan, Turkey, May 29th, Rev. J. F. Smith and wife, returned from the United States.

DEPARTURES.

CAPTAIN ANDREW D. COLCORD, from Thomaston, Maine, sailed from San Fran-

cisco, May 22d, for Honolulu, to take command of the *Morning Star*, in place of Captain Gelett, who, greatly to the regret of the missionaries and the officers

of the Board, is constrained, by ill-health, to retire from a service in which he has given the fullest satisfaction.

DONATIONS RECEIVED IN JUNE.

MAINE.		
Cumberland county.		South Wellfleet, Cong. ch. and so. 25 00
Gorham, Cong. ch. and so.	8 40	West Yarmouth, Miss M. Perry, 1 00—40 50
Lewiston, Pine st. Cong. ch. and so.	16 00	Berkshire county.
Yarmouth, Cong. ch. and so. m. c.	28.80; Gents', 66; Ladies, 45.63;	Mindale, Cong. ch. and so. 200 00
a friend, 20;	160 43—184 83	Pittsfield, South Cong. ch. and so. 78 19—278 19
Kennebec county.		Bristol county.
Winslow, Cong. ch. and so.	22 50	Fall River, F. W. Macomber, for support of Wong Wan Chong, North China, 37.70; a friend, 25; 62 70
Oxford county.		Essex county.
South Paris, Dolly Field,	1 00	Andover, Chapel Church, to const. EDWARD BUCK, HARRIET S. BILLINGS, IRENE P. DAAPER, REV. EDMOND C. INGALLS, T. FRANKLIN WATERS, and REV. JOHN W. COLWELL, H. M., 412.50; Free Church, 150; 562 50
Somerset county.		Lawrence, Lawrence st. ch. and so. 200; a friend, 10; 210 00
North Anson, T. H. Spaulding,	5 00	North Andover, Cong. ch. and so. 50 00—822 50
Norridgewock, Cong. ch. and so.	14 00—19 00	Essex co. North.
Union Conf. of Churches.		Haverhill, West Cong. ch. and so. 14 00
Hiram, Cong. ch. and so.	3 00	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Waterford, Cong. ch. and so. 20.35; D. Warren, 30; 50 35—53 35		Beverly, Dane st. Cong. ch. and so. m. c. 16 00
Washington county.		Lynn, 1st Cong. Society, interest on bequest of Brackett Lord, 6 30
Robinson, Cong. ch. and so.	13 00	Middletown, Cong. ch. and so. 10 00—32 30
York county.		Franklin co. Aux. Soc. William F. Root, Tr.
Kennebunk, Union Cong. ch. and so.	55 90	East Hallow, Cong. ch. and so. 7 20
	349 58	Hampden county, Aux. Soc. Charles Marsh, Tr.
NEW HAMPSHIRE.		Chicopee, 3d Cong. ch. and so. 29 77
Grafton county.		East Longmeadow, Cong. ch. and so. 32 00
Hanover, Cong. ch. and so.	60 00	Holyoke, 2d Cong. ch. and so. 74 89
Haverhill, Cong. ch. and so.	43 00—103 00	Palmer, 2d Cong. ch. and so. 9 25
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Springfield, 1st Cong. ch. and so. 140.85; H. M. 1,000; 1,140 88
Mason, Cong. ch. and so.	13 50	Westfield, 1st Cong. ch. and so. 123.88; Mrs. M. A. Dickinson, 100; 223 88—1,510 65
Merrimack, Cong. ch. and so.	26 35—39 85	Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Strafford county.		Amherst, 1st Cong. ch. and so. 78 91
Meredith Village, Cong. ch. and so.	25 75	Granby, Cong. ch. and so., to constitute, with previous dona., RICHARD BAXTER HOBART and CHARLES SHERMAN FERRY, H. M.'s, 163 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		Hadley, Russell ch. and so. 18 57
Claremont, Cong. ch. and so. 7.83; D. M. Ide, for Africa, 10; 17 83		Northampton, 1st Cong. ch. and so. m. c. 17.51; Edwards Cong. ch. and so. m. c. 7.38; a friend, 10; 34 87—290 35
	186 43	Middlesex county.
VERMONT.		East Somerville, Franklin st. Ortho. Cong. ch. m. c. 7 40
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		Everett, Mrs. Benjamin Odlin, 10 00
St. Johnsbury, "H."	18 00	Hopkinton, a friend, 150 00
Chittenden county.		Lowell, Miss S. T. Kidder, 10 00
Milton Falls, Cong. ch. and so.	21 60	Malden, Trin. Cong. ch. and so. 200 00
Orange county.		Melrose, Ortho. Cong. ch. and so. 18 10
Weils River, Cong. ch. and so.	42 70	Natick, 1st Cong. ch. and so., to const. E. H. WALCOTT and H. H. HOWARD, H. M. 232 00
Orleans county.		Newton Centre, "A." 65 67
East Coventry, Mrs. Phebe H. Plastridge, 1 00		Saxonville, Edwards Cong. ch. and so. 30 40
Newport, Cong. ch. and so.	9 00	Somerville, Prospect Hill ch. and so. m. c. 7.32; a friend, 5; 12 82
North Craftsbury, Mrs. Deborah W. Loomis, 30 00—40 00		South Framingham, South Cong. ch. and so. 53 00
Windham co. Aux. Soc. C. F. Thompson, Tr.		Waltham, Trin. Cong. ch. and so. 175 00
Brattleboro, Central Cong. ch. and so. m. c. 75.40; C. L. M. 20; 95 40		West Somerville, Cong. ch. and so. m. c. 1 05
West Brattleboro, Cong. ch. and so., quarter collection, with previous dona., to const. Rev. C. H. MERRILL, H. M. 23 22—118 62		
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Norwich, Cong. ch. and so.	13 75	
Plymouth Union, Rev. Thomas Baldwin, 5 00		
Springfield, Cong. ch. and so, add'l, 5 00—23 75		
	264 67	
MASSACHUSETTS.		
Barnstable county		
Falmouth, 1st Cong. ch. and so., add'l, 6.25, m. c. 5.25; Tatekit District, by S. D. Robison, 3; 14 50		

Wilmington, Cong. ch. and so.	91 85-1,057 79	Guilford, 1st Cong. ch. and so.	33 00
Middlesex Union.		New Haven, 1st ch. m. c. 16.48;	
North Leonminster, "A mite towards the \$200,000,"	5 00	North ch. m. c. 8.81; Mrs. Eliza H. Pratt, 100;	125 29
Pepperell, Cong. ch. and so.	13 15—18 15	West Haven, Cong. ch. and so. m. c.	9 00
Norfolk county.		Wolcottville, Cong. ch. and so.	51 54—288 83
Foxboro, a friend,	1 00	New London county. C. Butler and L. A. Hyde, Trs.	
Franklin, 1st Cong. ch. and so.	49 83	New London, 1st Cong. ch. and so. m. c.	163 35
Medway, Village ch. and so.	120 00	Norwich, Park Cong. ch. and so.	
North Braintree, Cong. ch. and so.	13 67	118.64; Broadway Cong. ch. and so. m. c. 39.78; 1st Cong. ch. and so. m. c. 11.70;	170 12
North Weymouth, Pilgrim Cong. ch. and so.	58 40	Salem, Cong. ch. and so. 10; Rev. Jairus Ordway, 10;	20 00—358 47
Randolph, Cong. ch. and so. m. c., 6 months, 100; Gents' Asso'n, 171; Ladies' Asso'n, 52 75;	823 75	Tolland county. E. C. Chapman, Tr. Union, Julia Walker,	10 00
South Weymouth, 2d Cong. ch. and so., with previous dona., to const. Mrs. BELINDA TIARELL, H. M.	62 00	Windham county. Rev. H. F. Hyde, Tr. Putnam, Mary A. Keith,	1 50
Wrentham, Cong. ch. and so. m. c.	15 00—643 65		
Old Colony Auxiliary.			
New Bedford, Pacific Cong. ch. and so. 78.33, 1st Cong. ch. and so. 30; a friend, 10;	118 33		
Rochester, Center Cong. ch. and so.	60 00—168 83		
Suffolk county.			
Boston, Maverick ch. 100; Elliot ch. 95; Friends in ditto, to constitute Rev. GEORGE A. FOSS, H. M. 58; 1st Church (Charlestown), 89.73; Union ch. 74.47; Central ch. m. c. 27.91; Vine st. ch. m. c. 15; Park st. ch. m. c. 11; a friend, 500; a friend 5; a friend, 5;	980 96		
Chelsea, 1st Cong. ch. and so. 108.53; Central Cong. ch. and so. 17.06;	125 59-1,106 55		
Worcester co. Central Asso'n. E. H. Sanford, Tr.			
Clinton, 1st Evan. Cong. ch. and so.	275 00		
Worcester co. South Conf. of Ch's. William R. Hill, Tr.			
Uxbridge, Mrs. Charles Ellis,	5 00		
Westboro, Evan. Cong. ch. and so.	146 25—151 25		
—, a friend,	500 00		
—, a friend,	50 00		
	7,029 11		
<i>Legacies.</i> — Boston, Mary Ann Ho- bart, by E. J. Baker, Ex'r, 3,000; Thomas Hollis, by Solomon Car- ter and Francis Hollis, Ex'rs, 200;	3,500 00		
Franklin, Sally Fisher, by Peter Adams, Adm'r,	150 00		
Longmeadow, Mrs. Susan Pyncheon, by William Bement, Ex'r,	1,000 00—4,650 00		
	11,679 11		
RIHODE ISLAND			
Providence, Union Cong. ch. and so.	14 50		
CONNECTICUT.			
Fairfield county.			
Westport, Cong. ch. and so.	43 44		
Hartford county. E. W. Parsons, Tr.			
Berlin, 2d Cong. ch. and so.	64 96		
Collinsville, Cong. ch. and so. m. c.	10 14		
East Hartford, Cong. ch. and so. 50; Sarah P. Hillhouse, 50; Gillson Wright, 10;	110 00		
Hartford, Park ch. 344.42; Center ch. m. c. 15 18;	859 60		
South Windsor, Ursula Wolcott, Windsor, Cong. ch. and so.	3 00 25 05—572 75		
Litchfield county. G. C. Woodruff, Tr.			
Litchfield, Cong. ch. and so.	15 00		
New Preston Village, Cong. ch. and so.	50		
Plymouth, Cong. ch. and so.	6 00		
Thomaston, Cong. ch. and so.	56 81		
West Winsted, 2d Cong. ch. and so.	109 84—188 15		
Middlesex county. E. C. Hungerford, Tr.			
Chester, Cong. ch. and so. m. c., col- lections for 6 months,	14 86		
Middletown, South Cong. ch. and so.			
35.28; J. F. Huber, for Madura, 1;	86 28		
Old Saybrook, Cong. ch. and so.	11 88		
Westbrook, Cong. ch. and so. m. c.	4 88—67 40		
New Haven county. F. T. Jarman, Agent.			
Fair Haven, 2d Cong. ch. and so.	70 00		
Brooklyn, Clinton Ave. ch. 1,370.25; ditto, W. G. West, 5; Church of the Pilgrims, S. F. Phelps, 100; Rev. W. H. Whittemore, 25; Mil- nera Davis, 10; Sarah A. and Bradley Marshall, 6.30;	1,516 55		
Cambria, 1st Cong. ch. and so.	23 50		
Flushing, 1st Cong. ch. and so.	12 48		
Fredonia, Mrs. John Hamilton, Jr.	25 00		
New York, "Annual," 100; Rev. D. B. Coe, D. D., 50; Christopher K. Corning, 5 70;	155 70		
Poughkeepsie, Harriet Andrus,	5 00		
Riverhead, 1st Cong. ch. and so.	21 75		
Sherburne, 1st Cong. ch. and so.	139 22-1,899 20		
<i>Legacies.</i> — Camden, Alba Miller, by G. B. Miller, Ex'r (with interest), 533 54 Watertown, Milton Clark, by Juc. C. Knowlton, Ex'r, add'l,	1,200 00-1,733 54		
	3,632 74		
NEW JERSEY.			
East Orange, Cong. ch. and so.	14 92		
Jersey City, 1st Cong. ch. and so.	29 66		
Plainfield, Mrs. Oren Johnson,	7 00		
South Amboy, A. Blodgett,	4 00—55 88		
MARYLAND.			
Baltimore, 1st Cong. ch. and so.	109 65		
NORTH CAROLINA.			
Hendersonville, Rev. William H. Williams,	10 00		
LOUISIANA.			
New Orleans, J. A. Adams,	5 00		
OHIO.			
Ashtabula, William M. Eames,	20 00		
Austinburg, 1st Cong. ch. and so. 5.10; Friends, 1.20;	6 30		
Chatham Centre, Cong. ch. and so.	31 50		
Delaware, a friend,	20 00		
Gomer, Welsh Cong. ch. and so.	61 89		
Huntsburg, Cong. ch. and so.	10 80		
Kent, Mrs. Alonzo Knowlton,	1 00		
Leatherwood, Welsh Cong. ch. and so.	18 83		
Madison, Mrs. William Hendry,	1 00		
Mansfield, Tracy and Avery,	30 00		
Mesopotamia, Cong. ch. and so.	22 50		
Toledo, 1st Cong. ch. and so.	121 80—345 12		
INDIANA.			
Michigan City, Cong. ch. and so.	6 00		
Solsberry, Cong. ch. and so.	4 00—10 00		
ILLINOIS.			
Chicago, New England Cong. ch. and so., add'l, 150; C. H. Howard & Co., Publishers of the "Advance," 62.50;	212 50		
Galesburg, E. Griswold,	1 00		
Joy Prairie, Cong. ch. and so.	87 00		
Lamotte, Cong. ch. and so.	13 35		
Malta, Cong. ch. and so.	7 25		
Oak Park, Cong. ch. and so.	34 93		
Payson, Cong. ch. and so.	43 00		

Providence, Cong. ch. and so.	13 67
Richmond, Cong. ch. and so.	2 50
Seward, Cong. ch. and so.	14 00
Tonica, Cong. ch. and so.	2 00
Victoria, Rev. L. E. Benton,	5 00—436 20

<i>Legacies.</i> —Minonk, Mrs. C. H. L. Brown, by Rev. A. T. Norton, add'l,	84 00
	<u>520 20</u>

MICHIGAN.

Chelsea, Cong. ch. and so.	10 00
Edwardsburgh, Rev. J. P. Preston,	2 00
Hudson, Cong. ch. and so. 21, m. c. 2.30;	23 30—35 30

MISSOURI.

St. Louis, 1st Cong. ch. and so.	121 89
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MINNESOTA.

Faribault, Cong. ch. and so.	41 89
Minneapolis, Plymouth Cong. ch. and so.	10 62—52 51

IOWA.

Burlington, Mrs. J. Everall,	5 00
Davenport, Germau Cong. ch. and so.	10 30
Dubuque, Cong. ch. and so.	31 15
Hampton, Cong. ch. and so. 13 24; Woman's Cent. Society, 3.76; Mrs. M. P. Boutin, 2;	19 00
Webster City, Cong. ch. and so.	18 51—83 96

WISCONSIN.

Alto, Cong. ch. and so.	6 10
Beloit, 2d Cong. ch. and so.	100 00
Cooksville, Cong. ch. and so.	1 15
Dodgeville, 35, entered in July Herald as from Iowa, should have read Dodgeville, Wisconsin.	
Evansville Cong. ch. and so.	9 00
Genesee, Cong. ch. and so.	17 35
Genoa, Cong. ch. and so.	2 50
Menasha, "Casb,"	16 00
Milwaukee Spring st. Cong. ch. and so.	33 95
Shullsburgh, Cong. ch. and so.	17 00—203 06

KANSAS.

Burlington, Cong. ch. and so.	21 50
Corinth, Cong. ch. and so.	1 25
Osborne, Cong. ch. and so.	1 25
Quindaro, Rev. S. D. Storrs,	2 00
Wyandotte, Mrs. Lucy B. Perry,	25 00—51 00

NEBRASKA.

Steele City, Cong. ch. and so. m. c.	5 00
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CALIFORNIA.

Oakland, Alice C. Blakeslee's bequest,	3 00
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TEXAS.

San Antonio, S. M. N.	2 00
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CANADA.

Province of Quebec.	
Eaton, Cong. ch. and so.	13 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta Mission, Rev. H. J. Bruce and wife,	50 00
North China, Pautingfu, Rev. Isaac Pierson, with previous donations, to const. CHARLES A. ROBINSON, H. M., Hartford, Conn.	30 00
Turkey, Mardio, Rev. A. N. Andrus,	10 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Biddeford, Pavilion s. s. 2.20; Farmington, Penny Contribution at Bible Service, 52 25; Gray, Cong. s. s. 8; Gorham, Cong. s. s. 30.68; Orono, Cong. s. s. 12.50; Phippsburg, Cong. s. s. 10; West Falmouth, Cong. s. s. 50c.; Yarmouth, Cong. s. s. 8.62;	124 75
NEW HAMPSHIRE.—Dalton, Cong. s. s. 4; Lancaster, Cong. s. s. 35; Milton Mills, Cong. s. s. 6.75;	45 75

VERMONT.—Brandon, Cong. s. s., for India, 11.60; Brattleboro, Cong. s. s. 40; Bridport, Cong. s. s. 44.10; Chester, Cong. s. s. 4.08; Cornwall, Cong. s. s. 13 10; Granby, Cong. s. s. 10; Hinesburg, Cong. s. s. 8.60; Lower Waterford, Cong. s. s. 6.68; Lunen-	
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burg, Cong. s. s. 10.31; Peacham, Cong. s. s. 30; Plainfield, Cong. s. s. 60c.; West Randolph, Cong. s. s. 47;	226 97
MASSACHUSETTS.—Wohurn, 1st Cong. s. s., for scholar at Harpoot,	50 00
CONNECTICUT.—North Stonington, Cong. s. s. NEW YORK.—Gouldtown, Cong. s. s. 2; Sherburne, 1st Cong. s. s., to const. Rev. JAMES CHAMBERS, H. M., 151.79;	30 50
ILLINOIS.—Aurora, New England Cong. s. s., Primary Class, 10; Chicago, New England Cong. s. s., for pupil in Harpoot Seminary, 75.50; Paxton, Cong. s. s., Class Two, 2.91;	153 79
WISCONSIN.—Koshkonoog, Cong. s. s.	88 41
DISTRICT OF COLUMBIA.—Washington, Cong. s. s., for scholar in Harpoot Theological Seminary	7 00
CANADA.—Ottawa, Cong. s. s.	35 00
	25 30
	<u>\$786 47</u>

Donations received in June,	\$13,692 26
Legacies, " " "	6,467 54

\$20,159 80

Total, from Sept. 1st, 1874, to June 30th, 1875, \$309,715 63

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Norridgewock, Cong. ch. and so.	4 00
Yarmouth, a friend,	10 00—14 00

NEW HAMPSHIRE.

Amherst, Cong. ch. and so.	43 70
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VERMONT.

Norwich, Cong. ch. and so	2 00
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MASSACHUSETTS.

Andover, Seminary, Students of which \$20, by Edward Buck,	33 50
Boston, Eliot ch. and so. 193.77; Union ch. and so. 23 37; Central Cong. ch. and so. 25; a member of Mount Vernon church, 25;	272 14
Chelsea, 1st Cong. ch. and so.	23 00
Clinton, 1st Evan. ch. and so.	50 00
Falmouth, Cong. ch. and so.	31 00
Granby, Cong. ch. and so.	20 00
Hinesdale, Cong. ch. and so.	53 00
Medway, Village Cong. ch. and so.	54 80
Newton Centre, 1st Cong. ch. and so.	9 52
Norton, Trin. Cong. ch. and so.	40 05
Plymouth, Church of the Pilgrimage,	31 51
Rochester, Centre Cong. ch. and so.	26 67
Saxonville, Edwards Cong. ch. and so.	20 00
Springfield, 1st Cong. ch. and so. 15.65; C. M. 1,000; "Unabridged," 1,000;	2,015 65
Uxbridge, Mrs. Charles Ellis,	1 00
West Medway, 2d Cong. ch. and so.	40 00
—, a friend,	150 00—2,876 84

RHODE ISLAND.

Providence, Union Cong. ch. and so.	400 00
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CONNECTICUT.

East Hartford, Cong. ch. and so.	15 00
Madison, Cong. ch. and so.	33 21
Middletown, South Cong. ch. and so.	21 07
Putnam, 2d Cong. ch. and so.	25 00
Westbrook, Cong. ch. and so.	29 61
West Winsted, 2d Cong. ch. and so.	1 00—124 89

NEW YORK.

Hamilton, Cong. ch. and so.	15 00
Kiantone, Cong. ch. and so.	4 85
New York, Broadway Tabernacle ch.	358 73—378 58

—, "Gleanings for Missions," 20 40

Received in June, \$3,865 41

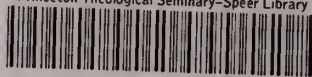
Total for Nominally Christian Lands, from Sept. 1st, 1874, to June 30th, 1875, \$19,398 59

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